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TAFSIR
UL
QUR'AN
Translation and Commentary of the
HOLY QUR'AN
by
Maulana Abdul Majid Daryabadi
DARUL - ISHAAT
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Translation and Commentary of the

Holy Qur'an

By

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SYSTEM OF TRANSLITERATION

Below is given the system of transliteration adopted in this work:

ا	a	ظ	z
ء	’	ع	‘ (‘as = عَ, ‘u = عُ, ‘i = عِ)
ب	b	غ	gh
ت	t	ف	f
ث	th	ق	q
ج	j	ك	k
ح	ḥ	ل	l
خ	kh	م	m
د	d	ن	n
ذ	z	ه	h
ر	r	و	u (as vowel)
ز	z	و	w (as consonant)
س	s	ی	i (as vowel)
ش	sh	ی	y (as consonant)
ص	ṣ	ٌ	un
ض	dh	ً	an (above the line)
ط	t	ٍ	in (below the line)

ABBREVIATIONS

(1) BOOKS OF THE BIBLE

Ac.	=	Acts of the Apostles.
Am.	=	Amos.
1. Ch.	=	The First Book of the Chronicles.
2. Ch.	=	The Second Book of the Chronicles.
Col.	=	Paul's Epistle to Colossians.
1. Cor.	=	Paul's First Epistle to the Corinthians.
2. Cor.	=	Paul's Second Epistle to the Corinthians.
Dn.	=	The Book of Daniel.
Dt.	=	Deuteronomy: The Fifth Book of Moses.
Ex.	=	Exodus: The Second Book of Moses.
Ez.	=	Ezra
Ezek.	=	The Book of the Prophet Ezekiel.
1. Gr. Jn.	=	The First Epistle General of John.
2. Gr. Jn.	=	The Second Epistle of John.
Ga.	=	Paul's Epistle to the Galatians.
Ge.	=	Genesis: The First Book of Moses.
He.	=	Paul's Epistle to the Hebrews.
Ho.	=	Hosea.
Is.	=	Isaiah.
Ja.	=	The General Epistle of James.
Jn.	=	Gospel according to St. John.
Jo.	=	Joel.
Job.	=	The Book of Job.
Jon.	=	The Book of Jonah.
Josh.	=	The Book of Joshua.
Judg.	=	The Book of Judges.
Je.	=	The Book of Jeremiah.
1. Ki.	=	The First Book of the Kings.
2. Ki.	=	The Second Book of the Kings.
La.	=	The Lamentations of Jeremiah.
Lk.	=	Gospel according to St. Luke.
Le.	=	Leviticus: The Third Book of Moses.
Mi.	=	Micah.

Mk. = Gospel according to St. Mark.
Mt. = Gospel according to St. Matthew.
Na. = Nahum.
Ne. = The Book of Nehemiah.
Nu. = Numbers: The Fourth Book of Moses.
1. Pe. = The First Epistle General of Peter.
2. Pe. = The Second Epistle General of Peter.
Ph. = Paul's Epistle to Philippians.
Pr. = The Proverbs.
Ps. = The Book of Psalms.
Re. = The Revelation of St. John.
Ro. = Paul's Epistle to the Romans.
1. Sa. = The First Book of Samuel.
2. Sa. = The Second Book of Samuel.
So. = The Song of Solomon.
1. Thes. = Paul's First Epistle to Thessalonians.
2. Thes. = Paul's Second Epitle to Thessalonians.
1. Ti = Paul's First Epistle to Timothy.
2. Ti = Paul's Second Epistle to Timothy.
Tt. = Paul's Epistle to Titus.
Ze. = Zechariah.

(2) GENERAL

AAM. = Abul 'Alā Maududi, Urdu translator and commentator of the Holy Qur'ān.
"Ant." = Josephus' 'Antiquities of the Jews.' (Routledge, London).
Aq. = Shāh 'Abdul Qādir Dehlavī (D. 1241 A.H./1826 CE). Urdu translator and commentator of the Holy Qur'ān.
ASB. = Asad's English Translation of Sahīh al-Bukhārī.
AV. = Authorised Version of the Bible.
AYA. = 'Abdullah Yūsuf 'Alī. English translator and commentator of the Holy Qur'ān.
Bdh. = Nāsir-ud-Din 'Abdullah Baidhāvī (D. 685 A.H./1282 C.E.). Commentator of the Holy Qur'ān.
BK. = 'Book of Knowledge,' 4 Vols. (Educational Book Co., London).
CD. = Pallen and Wynne's 'New Catholic Dictionary.' (New York).
CE. = McDannall's 'Concise Encyclopedia,' 8 Vols. (New York).
C.E. = Christian Era.
DB. = Hastings' 'Dictionary of the Bible,' 5 Vols. (Clark, London).
DCA. = Smith and Cheetham's 'Dictionary of Christian Antiquities,' 2 Vols. (Murry, London).

DCG.	=	Hasting's Dictionary of Christ and the Gospels, 2 Vols.
DV.	=	Douay Version of the Bible.
EBi.	=	Cheyne and Black's 'Encyclopedia Biblica,' 4 Vols. (Black, London).
EBr.	=	'Encyclopedia Britannica,' 29 Vols. 11th Edition. (London). 'Encyclopedia Britannica,' 24 Vols. 14th Edition. (London and New York). Where no edition is specified, the reference is to 14th Edition.
EI.	=	Houtsma and Wensink's 'Encyclopedia of Islam,' 5 Vols. (Luzac, London).
EMK.	=	Hammerton's Encyclopedia of Modern Knowledge,' 5 Vols. (Waverly, New York).
ERE.	=	Hastings' 'Encyclopedia of Religion and Ethics,' 13 Vols. (Clark, London).
ESS.	=	Seligman's 'Encyclopedia of the Social Science,' 15 Vols. (Macmilan, London).
ET.	=	Cohen's 'Everyman's Talmud,' (Dent, London).
FWN.	=	Frazer's 'Worship of Nature,' 2 Vols. (Macmillan, London).
GB.	=	Ragg's 'The Gospel of Barnabas.' (Oxford).
GRE.	=	Gibbon's 'Decline and Fall of the Roman Empire,' 7 Vols. (Methuen, London).
HHW	=	'Historians' History of the World,' 25 Vols. (*The Times*, London).
HJ.	=	*The Hibbert Journal*. (Constable: London).
IA.	=	Hadhrat 'Abdullāh Ibn-i-'Abbās. (D. 68 A.H./688 C.E.) (A companion and cousin of the Prophet).
IQ.	=	Ibn-i-Qutaiba. (D. 276 A.H./890 C.E.) Author of 'Arabic Glossary of the Holy Qur'ān.'
JE.	=	'The Jewish Encyclopedia,' 12 Vols. (Funk and Wagnalls, New York).
LL.	=	Lane's 'Arabic-English Lexicon,' 8 Vols. (Williams and Norgate, London).
LSK.	=	Lane and Lane-Poole's 'Selections from the Kuran.' (Trubner, London).
M.A.	=	Mawlānā Mohammad 'Alī: (D. 1349 A.H./1931 C.E.) Indian Muslim leader. (Not to be confused with his namesake of Lahore and a translator of the Qur'ān). The references are to his unpublished work, 'Islām: The Kingdom of God' (since published as 'My Life—A Fragment' by Sh. M. Ashraf, Lahore).

NSBD.	=	A New Standard Bible Dictionary (Funk & Wagnalls Co., New York).
NSD.	=	'New Standard Dictionary of the English Language,' 4 Vols. (Funk and Wagnalls, New York).
NT.	=	The New Testament.
OT.	=	The Old Testament.
PC.	=	Tylor's 'Primitive Culture,' 2 Vols. (Murray, London).
Rgh.	=	Al-Rāghib al-Asfahānī, Husain b. Muhammad, Al-Mufradāt fi Gharīb il-Qur'ān.
RV.	=	Revised Vesion of the Bible.
RZ.	=	Imām Fakhruddīn Rāzī. (D. 659 A.H./1209 C.E.). Well-known commentator of the Holy Qur'ān.
SOED.	=	'Shorter Oxford English Dictionary,' 2 Vols. (Oxford).
SPD.	=	Sale's 'Preliminary Discourse to the Translation of the Koran,' prefixed as Introduction to Wherry's 'Commentary on the Kuran,' 4 Vols. (Trubner, London).
Th.	=	Maulānā Ashraf 'Alī Thānavī (B. 1280 A.H./1864 C. E.). Urdu translator and commentator of the Holy Qur'ān.
UHW.	=	Hammerton's 'Universal History of the World', 8 Vols. (New York).
VJE.	=	Vallentine's 'One Volume Jewish Encyclopedia.' (London).
WGAL.	=	Wright's 'Grammar of the Arabic Language,' 2 Vols. (Cambridge).
Zm.	=	Jār-ul-lah Zamakhsharī (D. 538 A.H./1144 C. E.) Commentator of the Holy Qur'ān.

وَإِذَا سَمِعُوا مَآ أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰٓ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا
آمَنَّا فَاكْتُبْنَا مَعَ الشّٰهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللّٰهِ وَمَا جَآءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا
مَعَ الْقَوْمِ الصّٰلِحِينَ ﴿٨٤﴾ فَأَثَابَهُمُ اللّٰهُ بِمَا قَالُوا جَنّٰتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِينَ فِيهَا وَذٰلِكَ جَزَآءُ
الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيٰتِنَآ أُولٰٓئِكَ أَصْحٰبُ الْجَحِيمِ ﴿٨٦﴾ يٰٓأَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا
طَيِّبٰتِ مَآ أَحَلَّ اللّٰهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾ وَكُلُوا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا
طَيِّبًا

PART VII

83. (و اذا . . . الشهدين) And when they[1] hear[2] what has been sent down to the messenger thou seest[3] their eyes overflow with tears[4] because of the truth they have recognised.[5] They say: our Lord! we believe;[6] so write us down with the witnesses.[7]

84. (ومالنا . . . الصلحين) And why should we not believe in Allah[8] and in what has come down to us of the truth? And we long that our Lord will enter us[9] with the righteous people.

85. (فاثابهم . . . المحسنين) Therefore Allah will reward them, for what they said, with Gardens beneath which rivers flow *as* abiders therein. Such is the recompense of the well-doers.

86. (والذين . . . الجحيم) And those who disbelieved and belied Our signs, they shall be the inmates of the Flaming Fire.

SECTION 12

87. (يايها . . . المعتدين) O you who believe! forbid not[10] to yourselves the good things[11] Allah has allowed to you,[12] and trespass not;[13] verily Allah does not love the trespassers.[14]

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1. The reference is to the good-natured Christians of the Prophet's time, who eventually became converts to Islam.

2. (as it is read out to them).

3. (O Prophet!).

4. (generated by the tenderness of their emotion). That the physical side of the tender emotion specially involves the lachrymal organs is a commonplace with the students of psychology. 'The lachrymal organs—gland and sac—are specifically affected under the tender feeling.' (Bain, *Mental Science*, p. 241). 'The circulation is accelerated by joy and tenderness, as is proved by the shining of the eyes. The

appearance of tears . . . . would be the natural consequence.' (Ribot, *Psychology of Emotions*, p. 236).

5. (in this new Dispensation). *Cf.* the OT. 'For all the people wept' when they heard the words of the law.' (Ne. 8 : 9).

6. And thenceforth they were Muslims.

7. (to the truth of the holy Prophet and the Holy Qur'ān).

8. (as that belief is taught in the Qur'ān).

9. (in the Paradise).

10. (unto yourselves by taking vows).

11. (whether they be articles of food, or of clothing, or any other lawful pleasures).

12. Some well-meaning Muslims, imitating certain self-denying Christians, had vowed not to partake of delicious foods and to abstain from going in to their wives. This the holy Prophet strongly disapproved, declaring that he would have no monks and ascetics in Islam. The Quranic verse is also directed at such persons.

13. (the bounds of the Divine Law, by either forbidding the lawful or allowing the forbidden).

14. There is no sense and no merit in self-imposed vows of penance and abstinence unless they be in strict accordance with the rules set up by the Revelation.

وَاتَّقُوا اللّٰهَ الَّذِیْٓ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ﴿۸۸﴾ لَا یُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِیْٓ اَیْمَانِكُمْ وَلٰكِنْ یُّؤَاخِذُكُمْ بِمَا عَقَّدْتُّمُ
الْاَیْمَانَ ۚ فَكَفَّارَتُهٗٓ اِطْعَامُ عَشَرَةِ مَسٰكِیْنَ مِنْ اَوْسَطِ مَا تُطْعِمُوْنَ اَهْلِیْكُمْ اَوْ كِسْوَتُهُمْ اَوْ تَحْرِیْرُ رَقَبَةٍ ؕ
فَمَنْ لَّمْ یَجِدْ فَصِیَامُ ثَلٰثَةِ اَیَّامٍ ؕ ذٰلِكَ كَفَّارَةُ اَیْمَانِكُمْ اِذَا حَلَفْتُمْ ؕ وَاحْفَظُوْٓا اَیْمَانَكُمْ ؕ كَذٰلِكَ یُبَیِّنُ اللّٰهُ
لَكُمْ اٰیٰتِهٖ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۸۹﴾ یٰٓاَیُّهَا الَّذِیْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَیْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ
الشَّیْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۹۰﴾ اِنَّمَا یُرِیْدُ الشَّیْطٰنُ اَنْ یُّوْقِعَ بَیْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِی الْخَمْرِ
وَالْمَیْسِرِ وَیَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ

88. (وكلوا . . . مؤمنون) And eat of that with which Allah has provided you as lawful *and* good;[15] and fear Allah,[16] in whom you are believers.

89. (لايؤاخذكم . . . تشكرون) Allah shall not take you to task[17] for[18] the vain in your oaths;[19] but He shall take you to task for what your oaths make binding.[20] Its atonement[21] is the feeding of ten poor men with the middle sort[22] of that with which you feed your household, or the clothing of them or the freeing of a slave;[23] but he who cannot afford,[24] for *him* is a fasting of three days.[25] That is the atonement of your oaths when you have sworn,[26] and bear in mind your oaths.[27] Thus[28] does Allah expound to you His commandments,[29] that haply you may return thanks.[30]

90. (ياايها . . . تفلحون) O you who believe! wine[31] and gambling[32] and stone altars[33] and *divining* arrows[34] are only an abomination, a handiwork of Satan; so shun it, that haply you may thrive.

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15. (and do not forbid them to you as an act of merit).
16. (who alone has a right to allow this and to forbid that).
17. (in this world ; and so He has not instituted any expiation).
18. *i. e.*, for the violation of.
19. لغو applied to speech is 'nought ; of no account'. Vain oaths are those that are rash, unpremeditated and without design. See P. II, 490.
20. *i. e.*, oaths of a promissory character, which are a sort of pledge referring to the future عقد in عقدت ايمانكم signifies 'ratification'.
21. *i. e.*, of these deliberate oaths.
22. *i. e.*, with the average ; with what is neither prodigal nor niggardly.
23. *i. e.*, freeing of a believer from slavery. رقبة is 'by a synecdoche, a slave, male and female ; and a captive . . . . . And فك رقبة released a slave or a captive.' (LL).
24. (access to these alternatives).
25 (in succession).
26. (but are not going to fulfil them).

27. 'so that no unfulfilled oath may go unexpiated.' (Th).

28. *i. e.*, in this wise way.

29. *i. e.*, all other commandments. آيات is here obviously statutes, ordinances or commandments, not signs or tokens.

30. *i. e.*, (to Him for these acts of Grace and Wisdom).

31. خمر includes all inebriating liquors. Wine is considered a sacred drink among the Jews. Far from being forbidden it is an integral part of their religious festivities. As 'wine gladdens the heart of men' and forms an important element in a festive meal, it has been ordered that 'our meal on the eve of Sabbath and Festival should begin with a cup of wine in honour of the day, and that mention should be made of the holiness of the day before partaking of the wine. The *Kidduah* consists of two blessings: one over the wine, and one that refers to the holiness of the day.' (Friedlander, *The Jewish Religion*, p. 341). The Bible condemns it not as such but only its abuse, and goes as far as to say that 'it cheereth God and man.' (Judg. 9: 13) Drunkenness had been, and is, the bane of many civilizations, ancient and modern, not excluding the religious classes. The evidence, in fact, shows that the vice 'was never absent from the Church nor from its clergy, and that it attained enormous proportions among the latter in our own islands, and in the 8th and 9th centuries on the continent also.' (DCA. I, p. 585). The place that wine occupied amidst the staple articles of food in the NT times is well shown by the fact that, in the case of a fire on the Sabbath day, only three necessaries of life were to be rescued, *viz.*, a basket of loaves, a cake of dried figs and a jar of wine.' (EBi. c. 1569) See also P. II, nn. 438, 440.

32. 'A passion confined to no race or country, to no rank of society, to no plane of civilisation.' (ERE. VI, p. 170). ميسر includes all games of chance. By these two total prohibitions, the holy Prophet of Islam 'did much to abolish, once and for all, over the vast regions that own his sway, two of the worst and mos irremediable evils of European society—evils to the intensity of which the Christian governments of the nineteenth century are hardly yet beginning to awake.' (Bosworth Smith, *op. cit.* 258.) See also P. II, nn. 439, 440.

33. 'In Arabia, where sacrifice by fire is almost unknown, we find no proper altar, but in its place a rude pillar or heap of stones, beside which the victim is slain, the blood being poured out over the stone or its base . . . . The sacred stones, ... are called *ansāb*, *i. e.*, stones set up, pillars.' (Robertson Smith, *Religion of the Semites*, p. 281). See also P. VI, n. 163.

34. See P. VI, n. 165.

الصَّلٰوةِ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ﴿٩١﴾ وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاحْذَرُوْا ۚ فَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّمَا عَلٰى رَسُوْلِنَا
الْبَلٰغُ الْمُبِيْنُ ﴿٩٢﴾ لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْٓا اِذَا مَا اتَّقَوْا وَّاٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ ثُمَّ اتَّقَوْا وَّاٰمَنُوْا ثُمَّ اتَّقَوْا وَّاَحْسَنُوْا ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿٩٣﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَيَبْلُوَنَّكُمُ اللّٰهُ بِشَيْءٍ
مِّنَ الصَّيْدِ تَنَالُهٗٓ اَيْدِيْكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللّٰهُ مَنْ يَّخَافُهٗ بِالْغَيْبِ ۚ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ﴿٩٤﴾
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوا الصَّيْدَ وَاَنْتُمْ حُرُمٌ ۗ وَمَنْ قَتَلَهٗ مِنْكُمْ مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ
النَّعَمِ يَحْكُمُ بِهٖ ذَوَا عَدْلٍ

91. (انما . . . منتهون) Satan only seeks to breed enmity[35] and spite[36] among you[37] by means of wine[38] and gambling[39] and would keep you from the remembrance of Allah and from prayer;[40] will you *not* then desist?[41]

92 (واطيعوا . . . المبين) Obey Allah and obey the messenger,[42] and beware;[43] and if you turn away, then know that upon Our messenger *rests* only the plain preaching.[44]

93. (ليس . . . المحسنين) No sin is on those who believe and work righteous *works* for what they have eaten[45] so long as they abstained[46] and believed and worked righteous *works*,[47] and shall *again* abstain[48] and believe,[49] and shall *again* abstain[50] and do well; and Allah loves the well-doers.

SECTION 13

94. (يا يها . . . اليم) O you who believe! Allah shall surely test you[51] with aught of the chase[52] which your hands and your lances may reach,[53] in order that Allah may know[54] whoever fears Him unseen;[55] but he who will trespass[56] thereafter,[57] for him is a torment afflictive.

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35. (in your behaviour).

36. (in your breasts).

37. (and thus subvert your solidarity).

38. 'The close relationship of alcoholism and crime is well known; 'and the statistics of Baer, Kurella, Gallavandis, and Sichart, show that from 25 to 85 per cent of all malefactors are drunkards.' (JE. I, p. 333). 'There is universal testimony as to the close relationship between excessive drinking and breaches of the moral law and the laws of the State. This is a direct consequence of the paralysis of the higher faculties, intellectual and moral, and the resulting free play given to the lower inclinations.' (ERE. I, p. 301). 'Alchohol belongs to a family of poisonous chemicals. Its theoretic food-value is of no use in practical dietetics. It is never a stimulant. It has a sedative drug-action in moderate doses, and a narcotic poison-action in excess .... Its use as a beverage is physiologically unsound, economically disastrous, socially disruptive, and materially poisonous!' (Dastur, *op. cit.*, pp. 108-109).

39. The devastating results of the gambling on a large scale are too patent to be dwelt on at length. And as to the ethics, even according to the European moralists, gambling is nothing short of robbery by mutual agreement. (See ERE. VI, p. 166). Gambling houses are almost everywhere notorious centres of crime and prostitution. 'Sexual activity,' as observed by a German writer, 'is often combined with gambling, as is anything which will induce a state of high nervous excitement'. And gambling, remarks another observer, generally 'leads to other excesses—little good comes from easily got money; one is in the mood for pleasure, and he who loses seeks to drown his care—and so takes refuge in both wine and woman.' Says an English chronicler speaking of the 11th century England:—'Suicide was a thing that happened very often during this extraordinary period as the result of heavy betting; and wild extravagance was not confined to the young men, for the old gamblers were the most inveterate and the most reckless of the time. Staid statesmen lost as heavily and as madly as the raw striplings; and the insidious disease spread to the women . . . . Among the women gamblers the greatest tragedy was that many of them paid the debts which they could not meet in cash by the sacrifice of their honour.' (EMK. V, p. 2386). And who has not heard of the ancient Indian king Yudhisthira playing away all his wealth and kingdom, and finally his brothers, himself and his wife Drupidi, in a game of dice ?

40. (which is the highest form of the remembrance of God).

41. (from such pernicious practices when their abominable nature has become apparent).

42. (in all their commandments). See P. V, n. 203.

43. (of infringing their statutes).

44. (of Our message; and that duty he has performed to the full).

45. (of things lawful in their days). The verse refers to the case of those Muslims who were dead before wine and gambling were declared forbidden, and who naturally had not abstained from them, altogether.

46. *i. e.*, far from being sinners, they were wont to abstain from things forbidden in their days.

47. This presupposes their fear of God and their faith in Him.

48. (from a thing now forbidden but hitherto declared lawful).

49. (in all the Divine commandments, great or small).

50. (from it, if once more a thing now lawful is declared forbidden).

51. (in the near future).

52. *i. e.*, by offering you plenty of it, while you are in pilgrims' garb and thus barred from the chase.

53. *i. e.*, game at close quarters; within reach of your hands and your lances.

54. (demonstrably).

55. (and does not succumb to the temptation of hunting birds and beasts when closely surrounded by them).

56. (the bounds of law in this respect).

57. *i. e.*, after the gaming is declared forbidden.

منكم هديا بالغ الكعبة او كفارة طعام مسكين او عدل ذلك صياما ليذوق وبال امره عفا الله عما سلف
ومن عاد فينتقم الله منه والله عزيز ذو انتقام ﴿٩٥﴾ احل لكم صيد البحر وطعامه متاعا لكم وللسيارة و
حرم عليكم صيد البر ما دمتم حرما واتقوا الله الذي اليه تحشرون ﴿٩٦﴾ جعل الله الكعبة البيت الحرام
قياما للناس والشهر الحرام والهدي والقلائد ذلك لتعلموا ان الله يعلم ما في السموت وما في الارض و
ان الله بكل شيء عليم ﴿٩٧﴾ اعلموا ان الله شديد العقاب وان الله غفور رحيم ﴿٩٨﴾ ما على الرسول الا البلغ

95. (يايها . . . انتقام) O you who believe! do not kill chase while you are in a state of sanctity,[58] and he among you who kills it wittingly, *his* compensation is the like[59] of what he has killed, in *domestic* flocks,[60] which two equitable persons[61] among you will judge: an offering brought to the K'aba;[62] or as an expiation the feeding[63] of the needy, or its equivalent in fasts[64] that he may taste the enormity of his deed.[65] Allah has pardoned what is past,[66] but he who returns,[67] Allah shall take retribution from him;[68] verily Allah is Mighty, Lord of Retribution.[68-A]

96. (احل . . . تحشرون) Allowed to you[69] is the game of the sea and its eating: a provision for you and for the caravan.[69-A] And forbidden to you is the game of the land[70] while you are in a state of sanctity. And fear Allah to Whom you shall be gathered.

97. (جعل . . . عليم) Allah has made the K'aba,[71] the Sacred House,[72] a maintenance[73] for mankind, and *so also*[74] the Sacred Month,[75] and the offering and the *victim* garlanded.[76] That is in order that you may know[77] that Allah knows all that is in the heavens and all that is in the earth, and that Allah is knower of everything.[78]

98. (اعلموا . . . رحيم) Know that Allah is Severe in chastising[79] and that Allah is Forgiving,[80] Merciful.[81]

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58. See P. VI, n. 139.
59. *i. e.*, equivalent in value.
60. See P. VI, n. 136.
61. *i. e.*, persons of integrity, honour and experience.
62. الكعبة, as a proper noun, with the definite article, signifies the Sacred House; the square, or cubic, building in the centre of the Sacred Mosque in Makka; said to be so called because of its square or cubic form, or because of its height and its square form. (LL) See P. I, nn. 563, 578.
63. (for the value of that animal).
64. One fast computed as equivalent to the feeding of one pauper.

65. The purport of the entire passage is that the offender, by way of compensation, shall bring an offering to the Sanctuary of Makka, to be slain there and distributed among the poor, of some domestic or tame animal, equal in value to the wild animal he has killed; such as a sheep in lieu of an antelope. And this value is to be adjudged by two prudent and competent persons. Or the offender shall give a quantity of food to the poor equal in value to the animal-offering. Or else, he shall fast a proportionate number of days. (*Bdh*).

66. *i. e.*, previous either to this particular revelation or to the prohibition of hunting while in the state of sanctity.

67. (to the offence after this express injunction).

68. (for his persistent disobedience).

68-A. See P. III, n. 220.

69. (while yet you are in the state of sanctity).

69-A. Notably the seafarers.

70. *i. e.*, the catching of it, which does not necessarily imply the eating of it.

71. A massive stone building, oblong in size, 55 ft. in length, 45 in breadth, and with height a little above the length, standing in the middle of an open parallelogram of about 500 ft. by 530 ft. known as the Sacred Mosque, and having a door 7 ft. from the ground. See n. 62 above.

72. (to which due reverence is to be paid). See P. I, nn. 563, 566

73. *i. e.*, a source of maintenance; an asylum of security.

74. *i. e.*, of like sanctity.

75. (of Zul-Hijja in the second week of which the ceremonies of the Pilgrimage are performed).

76. (to mark them as offerings to God).

77. (by reflecting on the perfections of these Divine teachings).

78. *i. e.*, His knowledge of everything, big or small, is perfect. Incidentally this repudiates the foolish doctrine of certain Greek philosophers that God has knowledge of 'universals' only, and not of particulars.

79. *i. e.*, strict in enforcing respect for His commandments and in chastising those who violate what He has sanctified.

80. (so hasten to ask His forgiveness).

81. (so turn to Him in repentance and beseech His mercy).

وَاللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ﴿٩٩﴾ قُلْ لَّا يَسْتَوِي الْخَبِيْثُ وَالطَّيِّبُ وَلَوْ اَعْجَبَكَ كَثْرَةُ الْخَبِيْثِ ۚ فَاتَّقُوا
اللّٰهَ يٰٓاُولِي الْاَلْبَابِ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿١٠٠﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنْ اَشْيَآءَ اِنْ تُبْدَ لَكُمْ
تَسُؤْكُمْ ۚ وَاِنْ تَسْـَٔلُوْا عَنْهَا حِيْنَ يُنَزَّلُ الْقُرْاٰنُ تُبْدَ لَكُمْ ۭ عَفَا اللّٰهُ عَنْهَا ۭ وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ﴿١٠١﴾
قَدْ سَاَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ اَصْبَحُوْا بِهَا كٰفِرِيْنَ ﴿١٠٢﴾ مَا جَعَلَ اللّٰهُ مِنْ بَحِيْرَةٍ وَّلَا سَآئِبَةٍ
وَّلَا وَصِيْلَةٍ وَّلَا حَامٍ ۙ وَّلٰكِنَّ الَّذِيْنَ كَفَرُوْا يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ۭ وَاَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿١٠٣﴾
وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا اِلٰى مَآ اَنْزَلَ اللّٰهُ وَاِلَى الرَّسُوْلِ قَالُوْا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا ۭ

99. (ما علی ... تکتمون) Naught rests on the messenger save the preaching,[82] and Allah knows what you disclose[83] and what you hide.[84]

100. (قل ... تفلحون) Say thou:[85] equal are not the foul[86] and the pure[87] even though the abundance of the foul may please thee.[88] So fear Allah,[89] O men of understanding! that haply you may thrive.

SECTION 14

101. (یایہا ... حلیم) O you who believe! ask not of things which if disclosed to you, may annoy you, and if you ask of them while the Qur'an is yet being revealed, they may be disclosed to you.[90] Allah has pardoned that,[91] and Allah is Forgiving,[92] Forbearing.[93]

102. (قد ... کفرین) Surely people have asked *questions*[94] before you, and were then found disbelieving therein.[95]

103. (ما جعل ... یعقلون) It is not Allah who appointed[96] *aught* of the bahīra[97] or the sā'iba[98] or the wasīla[99] or the hām;[100] but it is the disbelievers who have fabricated a lie against Allah,[101] and most of them do not reflect.

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82. (of Our message; and that duty He has performed to the full).

83. (by words and deeds).

84. (in your hearts) *i. e.*, your secret thoughts and inner feelings.

85. (O Prophet!).

86. *i. e.*, that which is disapproved of and condemned by God.

87. *i. e.*, that which wins His approval.

88. (seeing that it is displeasing to God and yet so abundant O reader!) اعجاب is inducing or exciting one to wonder and astonishment mixed with admiration.

89. (and seek His goodwill).

90. This anathematizes frivolous questioning on the part of the ignorant Arabs, sometimes merely to abate their idle curiosity, sometimes arising out of a false sense of piety.

91. *i. e.*, He has overlooked much questioning so far, so be now mindful of the future.

92. (so He has forgiven your past misdeeds in this respect).

93. (so be not deceived, if He, even in the future, does not award immediate punishment in this world).

94. (of their prophets).

95. (by paying not the slightest heed to the answers returned by the prophets). *Cf.* the NT:—'Art thou the Christ ? tell us. And he said unto them, If I tell you, ye will not believe.' (Lk. 22: 67).

96. (as imagined by the pagans).

97. *i. e.*, mother-camel whose milk was dedicated by the pagan Arabs to their gods. 'Bahīra was the name given to a camel which had had ten young ones, her ear was then slit and she was turned loose to feed. When she died her flesh was eaten by the men only, the women being forbidden to touch it.' (Palmer).

98. *i. e.*, a camel, turned loose, as a consecrated animal, to feed and exempted from common services. 'Sāiba signifies merely a camel turned loose, her being so turned out was generally in fulfilment of a vow.' (Palmer).

99. 'Wasīla was a term applied to any cattle, including sheep and goats, and generally meant a beast who had brought forth a male and female at the seventh parturition.' (Palmer).

100. *i. e.*, the dedicated stallion. 'Hām was stallion camel which after begetting ten young ones was turned loose.' (Palmer).

101. (that He would be pleased with these superstitions) *i. e.*, these superstitious rites are no ordinances of God, but the inventions of foolish pagans.

أولو كان آباؤهم لا يعلمون شيئا ولا يهتدون ۝ يا أيها الذين آمنوا عليكم أنفسكم لا يضركم من ضل إذا
اهتديتم إلى الله مرجعكم جميعا فينبئكم بما كنتم تعملون ۝ يا أيها الذين آمنوا شهادة بينكم إذا
حضر أحدكم الموت حين الوصية اثنان ذوا عدل منكم أو آخران من غيركم إن أنتم ضربتم في الأرض
فأصابتكم مصيبة الموت تحبسونهما من بعد الصلوة فيقسمان بالله إن ارتبتم لا نشتري به ثمنا ولو كان
ذا قربى ولا نكتم شهادة الله إنا إذا لمن الآثمين ۝ فإن عثر على أنهما استحقا إثما فآخران يقومان
مقامهما من الذين استحق عليهم الأوليان فيقسمان بالله

104. (واذا . . . يهتدون) And when it is said to them: come to what Allah has sent down and to the messenger, they say:[102] enough for us is what we found our fathers on.[103] What: *even* though their fathers knew not *aught*[104] nor were guided.[105]

105. (يايها . . . تعملون) O you who believe! on you *rests the case of* yourselves;[106] it cannot harm you as to whoso strays so long as you keep *yourselves* guided.[107] To Allah is the return of you all;[108] then He will declare to you what you were wont to work.[109]

106. (يايها . . . الاثمين) O you who believe! the testimony among you,[110] when you are face to face with death, at the making of a bequest[111] *shall be* that of two equitable persons[112] from among you, or two others from among those not of you,[113] if you be journeying in the land and death afflicts you.[114] You should detain the twain[115] after the prayer,[116] if you[117] be in doubt,[118] and they should swear by Allah *affirming*: we shall not barter[119] it for a price,[120] even though he[121] be a kinsman,[122] and we shall not hide the testimony of Allah,[123] lest we should be of the sinners.[124]

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102. (in sheer self-complacency).

103. To most of the polytheistic peoples, like the Arab pagans, religion is not a matter of sound reason and Divine Revelation, but a mere *usage*—a set of rites and dogmas handed down from the fathers to the sons.

104. *i. e.*, never based their faith on sound reason.

105. (by Divine Revelation).

106. (primarily and in the first place). The first and foremost duty of every individual is to save his own soul, and not to be unduly worried over others. *Cf.* the NT:—'Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.' (Ga. 6 : 4, 5).

107. *i. e.*, so long as you keep to the path of right and virtue, and do your duty to others by persuading them to follow the course of rectitude, it matters little

to you if they persist in their course of wickedness and wilful disobedience.

108. 'So do not lose patience if the culprits do not immediately get their deserts.' (Th).

109. (and shall judge each accordingly).

110. (in the matter of bequests).

111. The injunction to appoint executors is only advisory or recommendatory, not obligatory.

112. *i. e.*, men of honour and integrity.

113. *i. e.*, other than the Muslims.

114. (and no Muslim executors are available).

115. (in order to prevent any influence being brought to bear upon them.)

116. Preferably after the afternoon ('asr) prayer, but the hour of any other prayer would serve equally well if there is a sufficient gathering. The address is to the men of authority among the Muslims.

117. (O heirs of the deceased!).

118. (as to the truth of the executors' statements).

119. *i. e.*, our evidence.

120. *i. e.*, for a bribe.

121. *i. e.*, the beneficiary.

122. (of ours, and his interests may be served by our evidence).

123. *i. e.*, the true evidence, as enjoined by God.

124. The object of all this is obviously to eliminate the chances of false evidence in the matter.

لشهادتنا أحق من شهادتهما وما اعتدينا إنا إذا لمن الظلمين ۝ ذلك أدنى أن يأتوا بالشهادة
على وجهها أو يخافوا أن ترد أيمان بعد أيمانهم ۗ واتقوا الله واسمعوا ۗ والله لا يهدي القوم الفسقين ۝
يوم يجمع الله الرسل فيقول ماذا أجبتم ۖ قالوا لا علم لنا ۖ إنك أنت علام الغيوب ۝ إذ قال الله يعيسى
ابن مريم اذكر نعمتي عليك وعلى والدتك إذ أيدتك بروح القدس تكلم الناس في المهد وكهلا ۖ وإذ
علمتك الكتب والحكمة والتورىة والإنجيل ۖ وإذ تخلق من الطين كهيئة الطير بإذني فتنفخ فيها
فتكون طيرا بإذني ۖ وتبرئ الأكمه والأبرص

107. (فان . . . الظلمين) If then it lits upon *you* that the twain had been guilty of a sin,[125] two others[126] should take their[127] place[128] from amongst those who were sinned against,[129] the two nearest of kin,[130] and they should swear by Allah *affirming:*[131] our testimony is worthier *of credit* than their testimony and we have not trespassed,[132] for then we would have been among the wrong-doers.

108. (ذلك . . . الفسقين) That should make it more likely that their testimony would be according to the fact thereof,[133] or they shall fear that *other* oaths[134] would be admitted after their oaths.[135] And fear Allah[136] and hearken[137] and Allah does not guide a wicked people.[138]

SECTION 15

109. (يوم . . . الغيوب) *Beware* of the Day when Allah will gather the messengers and say to them:[139] how were you answered?[140] They will say: no knowledge have we;[141] verily Thou, only Thou, art the Great Knower of things hidden.[142]

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125. (of perjury).

126. (from among the heirs, after the executors have been called upon to produce their witnesses).

127. *i. e.*, the executors, who are defendants now.

128. (as plaintiffs).

129. *i. e.*, from among the heirs against whose interests the executors are now known to have committed sin.

130. (to the deceased testator in claims of inheritance).

131. 'The procedure was followed in an actual case in Apostle's life-time. A man from Medina died abroad, having made over his goods to two friends, to be delivered to his designated heirs in Medina. They, however, kept back a valuable silver cup. When this was found out, oaths were taken from those who knew, and justice was done.' (AYA).

132. (the bounds of truth).

133. *i. e.*, true to the language and intention of the testator.

134. *i. e.*, oaths, by the heirs contradicting and rebutting the executors' oaths.

135. (which fear would deter the executors from uttering falsehoods).

136. (O believers, one and all! by sticking to the truth and not having recourse to prevarication of any sort whatever).

137. (to his laws and commandments).

138. *i. e.*, a people given to violating His laws and commandments in this world.

139. (in the presence of their rebellious peoples).

140. (by your people when you preached to them).

141. (of what was in their minds while we were alive, nor of what and how they were going to believe and act after our death).

142. (so also of how they perverted and mutilated our Message after us).

بإذني وإذ تخرج الموتى بإذني وإذ كففت بني إسرآءيل عنك إذ جئتهم بالبينت فقال الذين كفروا
منهم إن هذا إلا سحر مبين ﴿١١٠﴾ وإذ أوحيت إلى الحواريين أن ءامنوا بي وبرسولي قالوا ءامنا واشهد
بأننا مسلمون ﴿١١١﴾ إذ قال الحواريون يعيسى ابن مريم هل يستطيع ربك أن ينزل علينا مآئدة
من السمآء قال اتقوا الله إن كنتم مؤمنين ﴿١١٢﴾ قالوا نريد أن نأكل منها وتطمئن قلوبنا ونعلم أن قد
صدقتنا ونكون عليها من الشهدين ﴿١١٣﴾ قال عيسى ابن مريم اللهم ربنآ أنزل علينا مآئدة من السمآء
تكون لنا عيدا لأولنا وءاخرنا وءاية منك وارزقنا وأنت

110. (اذ . . . مبين) *Call to mind* when Allah will say: O 'Isā, son of Maryam, remember My favour upon thee and thy mother[143] when I aided thee with the holy spirit,[144] *so that* thou spoke to mankind in the cradle[145] and in maturity,[146] and when I taught thee[147] the Book[148] and wisdom and Taurāt and the Injīl,[149] and when[150] thou formedest out of clay as though the likeness of a bird[151] by My command[152] and thou breathedest into it and it became a bird[153] by My command,[154] and thou healedest the born blind[155] and the leper[156] by My command;[157] and when thou causedest the dead to come forth[158] by My command[159]; and when I restrained the Children of Israel from thee[160] when thou camest to them[161] with evidences,[162] and those of them who disbelieved said: this[163] is but magic manifest.[164]

111. (واذ . . . مسلمون) *Re-call* when I revealed to the disciples:[165] believe in Me and My messenger, they said:[166] we have believed,[167] and bear thou witness that verily we are Muslims.[168]

112. (اذ . . . مؤمنين) *Re-call* when the disciples said: O 'Isā, son of Maryam,[169] can thy Lord send down[170] to us some food[171] from the heaven? He said: fear Allah,[172] if you are *indeed* believers.

113. (قالوا . . . الشهدين) They said:[173] we mean that we may eat of it[174] and we may set our hearts at rest[175] and we get assured[176] that thou hast spoken the truth to us[177] and we should be[178] its witnesses.[179]

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143. Notice that it is God who as the Creator and Ruler is conferring His favours, and Jesus and Mary as creatures are honoured recipients of them.

144. (in a special way). For holy spirit see P. III, n. 7.

145. *i. e.*, while yet an infant. 'Only one Evangelist, St. Luke, makes any mention in his Gospel of the years between the great events that signalised Christ's birth at Bethlehem and the day, some thirty years later, when He began His public ministry. And even St. Luke only tells us of one happening during that time, the encounter with the doctors in the Temple when he was twelve years old.

All the act of his childhood and boyhood is dismissed in two short sentences.' (*The Catholic Times*, London, 14-1-46). See P. III, n. 423.

146. See P. III, n. 424.

147. So Jesus (peace be on him!) was taught of God, even as our own holy Prophet was.

148. *i. e.*, the revealed Books in general. The word is used in the generic sense.

149. (in particular). And so in all these matters the man Jesus stood in need of tutelage of God.

150. (to generate conviction in the minds of thy audience).

151. *i. e.*, the form of a bird; the counterfeit bird. 'He also made figures of birds which could fly, and of animals which could walk.' (Budge, *op. cit.*, Intro. p. XXIX). See P. III, nn. 437; 438.

152. *i. e.*, by the Divine will, and not by Jesus' own will.

153. *i. e.*, a real live bird. 'On another occasion Jesus was said to have been playing with some boys on the Sabbath, modelling birds, oxen, camels out of clay. A Pharisee happened to pass by and after rebuking them for profaning the Sabbath proceeded, to their great grief, to destroy their handiwork with his foot. When Jesus saw this He clapped His hands over the sparrow He had made and cried, "Go! Fly through all the world and live." Immediately the clay sparrow became alive and to the astonishment of the bystanders spread her wings and soared up into the sky.' (*The Catholic Times*, London, 14-12-45).

154. So all those miracles were caused *for* Jesus, and not *by* him.

155. *Cf.* Mt. 9: 27-30; Mk. 8: 22-25; Jn. 9: 1-7.

156. *Cf.* Mt. 8: 3; LK, 17: 14, See P. III, n. 441.

157. *i. e.*, by the sole will of the Creator, and not by that of His apostle or messenger.

158. 'The earlier rationalism strove to extrude from the story of Jesus all the miracles . . . . The later rationalism draws a distinction between the miracles of healing for which analogies can be found elsewhere, and the "nature miracles"—such as multiplying the loaves, raising the dead, walking on the sea, etc. The former, or some of them, are retained as well-attested and historical; the latter are rejected. The dilemma is a peculiar one. For, on the one hand, the same records preserve both classes of works with the same simplicity, directness, and relevance; on the other hand, the supposed distinction is not grounded on objective science, but has been created for the express purpose of dealing with the gospel story. Science has not yet drawn any such line as this imaginary one.' (ERE. VII, pp. 513-14). 'More than one legend tells us how Jesus, out of His great love and pity for mankind, recalled the dead to life. One day, as He was at play, Jesus heard the sound of bitter wailing and on enquiring was told that it was a poor mother weeping over her dead son. He thereupon hurried to the house, and touching the

dead child on the breast said, "I say to thee, live and give joy to thy mother." 'The dead boy opened his eyes, looked up and smiled.' (*The Catholic Times*, London, 14-12-45). See P. III, n. 442.

159. Notice the constant refrain: 'by My command,' emphasizing the humanity of Jesus and deliberately combating the Christian idea of his divinity.

160. (Several times in thy life, when they attempted to do violence to thee). *Cf.* Jn. 8: 59; 10: 39.

161. 'Jesus did make his appeal steadily and unweariedly to Israel as the people of God . . . . When he sent out disciples to preach in his name (alike the twelve and the seventy), He commanded them to address "the lost sheep of the house of Israel." ' (ERE, VII, p. 520). See also p. III, n. 450.

162. (of thy messengership). The word includes both arguments and miracles.

163. (working of wonders and miracles).

164. According to the Jewish sources, 'Jesus learned magic in Egypt and performed his miracles by means of it . . . . The accusation of magic is frequently brought against Jesus,' (JE. VII, p. 171). 'The nearest approach to a defined opinion about Him in the Talmud is the statement that "he practised magic and deceived and led astray Israel," ' (ERE. VII p. 551). 'Now when the wise men saw that all were believing in him, straightway they bound him fast and led him before Helene, the queen, under whose hand was the land of Israel. They said unto her, This man is a sorcerer, and he deceiveth the world.' (Schoufield, *According to the Hebrews*, p. 41).

165. (through you, O Jesus!) For حوارى see P. III, n. 458.

166. (to thee in reply).

167. (in thy Message and messengership).

168. Or 'we have surrendered (to the behests of God).'

169. This form of address is to indicate that not even the closest associates of Jesus regarded him as anything but a human being born of a woman. 'Apart from the Birth stories at the opening of Matthew and Luke (the exact significance of which in this respect is ambiguous) there is nothing in these three Gospels to suggest that their writers thought of Jesus as other than human.' (EBr. XIII, p. 16).

170. 'Can thy Lord send down—' on the tongue of the believing disciples only amounts to this: may there not be something in the Divine Plan to present the occurrence of such and such a miracle ?

171. مائدة is not only 'a table with food upon it,' but also 'food itself even without a table' (LL). In the context, clearly it has no reference to 'a table' at all. It was only a miracle of 'cooked heavenly food' that the believing disciples asked for.

172. (and be not too free with asking signs and wonders frivolously).

173. (repudiating the implication of fun and frivolity).

174. (and to be blessed thereby). This was their first objective.

175. (by having this additional evidence). This is their second reason.

176. (all the more).

177. (as an apostle of God). The greater the evidence, the firmer the conviction.

178. (before others; and thus shall be better able to proselytize them). This is the third reason.

179. *i. e.*, of thy miracle.

خَيْرُ الرّٰزِقِيْنَ ﴿١١٤﴾ قَالَ اللّٰهُ اِنِّيْ مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَّكْفُرْ بَعْدُ مِنْكُمْ فَاِنِّيْٓ اُعَذِّبُهٗ عَذَابًا لَّآ اُعَذِّبُهٗٓ اَحَدًا مِّنَ
الْعٰلَمِيْنَ ﴿١١٥﴾ وَاِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ ءَاَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِيْ وَاُمِّيَ اِلٰهَيْنِ مِنْ دُوْنِ اللّٰهِ قَالَ سُبْحٰنَكَ مَا
يَكُوْنُ لِيْٓ اَنْ اَقُوْلَ مَا لَيْسَ لِيْ بِحَقٍّ اِنْ كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ تَعْلَمُ مَا فِيْ نَفْسِيْ وَلَآ اَعْلَمُ مَا فِيْ نَفْسِكَ اِنَّكَ اَنْتَ
عَلَّامُ الْغُيُوْبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ اِلَّا مَآ اَمَرْتَنِيْ بِهٖٓ اَنِ اعْبُدُوا اللّٰهَ رَبِّيْ وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ
فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ﴿١١٧﴾ اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ وَاِنْ تَغْفِرْ لَهُمْ
فَاِنَّكَ

114. (قال . . . الرازقين) 'Isā, son of Maryam,[180] said: Allah, our Lord![181] send down to us some food[182] from the heaven, that it[183] may become an occasion of joy[184] to us—the first of us[185] and the last of us[186]—and sign from Thee;[187] provide us Thou,[188] and Thou art the Best of Providers.[189]

115 (قال . . . العلمين) Allah said: surely I am going to send it down to you.[190] but whoever of you[191] disbelieves[192] afterwards, I shall torment him with a torment which I shall not do to any *of My creatures*[193] of the worlds.

SECTION 16

116. (واذ . . . الغيوب) *Re-call*[194] when Allah will say:[195] O 'Isā, son of Maryam! was it thou who said[196] to the people:[197] take me and my mother as two gods[198] beside Allah? 'Isā[199] will say: hallowed be Thou:[200] it was not for me[201] to say[202] that to which I had no right;[203] had I said it, Thou wast sure to know it.[204] Thou knowest what is in my mind,[205] and I[206] do not know what is in Thy mind.[207] Verily Thou, only Thou art the Great Knower of things hidden.

117. (ماقلت . . . شهيد) I said not to them aught save what thou badest me:[208] worship Allah, Lord of me and Lord of you.[209] I was a witness over them[210] so long as I abode among them;[211] then when Thou tookest me[212] up, Thou hast been the Watcher,[213] and Thou[214] art a witness over everything.

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180. (now satisfied that there was nothing disrespectful or arrogant about the prayer of the disciples).

181. Very noticeable is the fact that in the first and second Gospels the word 'Lord' is never used to describe Christ, though frequently used of God. (EBr. XIII, p. 16).

182. (cooked, not raw).

183. *i. e.*, this cooked food descending from heaven.

184. (and pride), عيد is not necessarily 'a festival' or 'a periodical festival' as generally mistranslated. It is 'an occurrence that befalls, or besides, one of that

happens to one,' or 'the time of return of joy and of grief.' There is no allusion here to the 'Last Supper' or any other Christian legend.

185. *i. e.*, those of the present generation, who are naturally rejoiced and feel themselves honoured at this special mark of Divine grace.

186. *i. e.*, those who shall come after us, who shall be happy in the thought that their fathers were the recipients of so distinguished an honour.

187. (of my prophetic office and Thy favour, strengthening the faith of the believers).

188. (with the food we are praying for).

189. *i. e.*, the sole fountain-head of all our sustenance.

190. *i. e.*, the disciples on whose behalf Jesus had prayed.

191. *i. e.*, of the people of Jesus.

192. Or 'disacknowledgeth.' كفر (he behaved ungratefully) is literally the antithesis of شكر (he behaved gratefully). The warning is conveyed to those who would fall short of their duty to a sign of God so clear and unambiguous.

193. *i. e.*, any other people of the time. The meaning is that the penalty of such an offender shall be worse than that of others.

194. (O reader !).

195. (on the Day of Judgment).

196. (whilst thou wast living on the earth).

197. *i. e.*, those who call themselves thy people; the Christians.

198. *i. e.*, as objects of worship and adoration. The reference obviously is to the cult of Mary or Madonna—Mariolatry—common to most Christians. Compare the Angelical Salutation of the Roman Catholics :—

'Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.'

And their Angeleo Domini :—

'Pray for us, O Holy Mother of God.'

And the prayer of St. Bernard :—

'O most pious Virgin Mary ! . . . I cast myself at thy sacred feet, humbly deploring my sins, and beseeching thee to adopt me for thy child, and to take upon thee the care of my eternal salvation.'

And this Litany of the Blessed Virgin :—

'We fly to thy patronage, O Holy Mother of God ! despise not our petitions in our necessities, but deliver us from all dangers.'

And their Salve Regina :—

'Hail ! holy Queen, Mother of Mercy, our life, our sweetness and our hope. To thee do we cry, poor banished sons of Eve ; to thee do we send up our sighs, mourning and weeping in this valley of tears.'

'Of the growth of the Marian cultus,' the existence of which is undisputed, writes a modern Christian scholar 'alike in the East and in the West,

after the decision at Ephesus it would be impossible to trace the history.... Popular devotion gradually developed the entire system of doctrine and practice which Protestant controversialists are accustomed to call by the name of Mariolatry.' (EBr. XIV, p. 1000).

The Anatolian aspiration, according to another distinguished scholar, was to look for the divine nature in a feminine personality, 'and this was found at last in the idea of the "Mother of God." It was at Ephesus, the city of the goddess, that the earliest proof is found of an established cult of the Virgin Mary as the Mother of God; and in the Council held at Ephesus in A. D. 431 this cult was definitely established as a feature of the Orthodox ritual.' (ERE. IX, p. 908). See also P. VI, n. 265.

199. (greatly hurt with the blasphemous attitude of his so-called adherents). 'There is a great difference.... between the Christian religion and Christ's religion; between the structure of dogma erected by Greek philosophy on a Jewish soil, and the faith held by Christ himself;—the simple faith which every man can hold in common with him.' (Baily Saunders, in the Introductory Note to Harnack's *Christianity and History*, p. 15).

200. (from all these horrible blasphemies), *i. e.*, the very idea of my partnership with Thee is repugnant to me.

201. (as one who could have no possible doubt as to Thy uniqueness).

202. (and preach).

203. (either in reason or in revelation), *i. e.*, a thing so palpably false and so absurd in my mouth.

204. (and as there is no such thing in Thy all-comprehensive knowledge, it is clear that I could not have uttered any such blasphemy).

205. (and lies there unuttered; much more dost Thou know what I have uttered).

206. —a mere mortal; a created being like others—

207. (unless told by Thyself). This positively refutes and repudiates the Christian doctrine that the knowledge of Christ is coextensive with that of God. 'Our Lord as God is omniscient, since this is a property of the Divine nature. This is infinite knowledge.' (CD. p. 532)

208. —as befitted an humble servant and trusted messenger of Thee—

209. 'Thou shalt worship the Lord thy God, and Him only thou shalt serve.' (Mt. 4: 10; Lk. 4: 8). See also P. VI, n. 526.

210. *i. e.* I could be aware of their words and deeds.

211. (as a living human being). And in the life-time of Jesus there was no dogma either of Trinity or of Sonship.

212. (unto Thyself, whether alive, as at first, or dead, as the time of my death). See also P. III, n. 469.

213. (and I can have no knowledge at all as to how and why they strayed from the path of Truth).

214. (and Thou alone).

118. (ان . . . الحکیم) Shouldst Thou torment them,[215] then verily they are Thy creatures[216] and shouldst Thou forgive them,[217] then verily Thou, only Thou, art the Mighty,[218] the Wise.[219]

119. (قال . . . العظیم) Allah will say,[220] this is a Day when their truthfulness[221] will benefit the truthful. Theirs *shall be* Gardens beneath which rivers flow; *they shall* abide there for ever. Well-pleased is Allah with them,[222] and well-pleased are they with Allah;[223] this is an achievement supreme.[224]

120. (لله . . . قدیر) Allah's is the kingdom of the heavens and the earth and whatsoever is therein and He is Potent over everything.

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215. (for their infamous blasphemies).

216. (and Thou as their Creator, Master and Owner hast every right to deal with them as Thou pleasest). The English word 'creature' is, at such places, more expressive of the Arabic عبد than its usual rendering 'servant' or 'bondman.'

217. All this is in repudiation of the Christian dogmas of atonement and judgment. It is God alone who shall be the Judge and Arbiter on the Last Day, and not any of His saints, prophets or apostles, nor Christ. Contrast this with the polytheistic doctrine of the Church :—'For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth when He will. For the Father judgeth no man, but hath committed all judgment to the Son.' (Jn. 5 : 22). 'Our Lord, while affirming His filial subordination to the Father . . . . yet declares that He exercises the Father's whole power and authority :—the power to quicken those dead in sin, the power to raise men from literal death at the Last Day, and the power to judge the world.' (Dummelow, *Commentary on the Holy Bible*, p. 783-84).

218. *i. e.*, Able to forgive one and all.

219. *i. e.*, only forgiving those who in accordance with Thy infinite wisdom and universal Plan have borne witness to Thy unity.

220. (after this discourse is over).

221. *i. e.*, their conformity to the true doctrines.

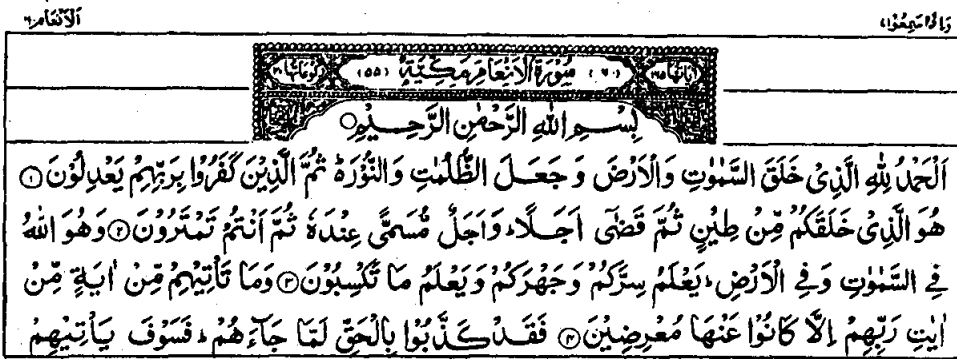
222. Which is the key to the highest and lasting bliss.

223. As a corollary to this, one may say that the true believer accepts the life of the universe also with passionate happiness rather than in the drab, discoloured way of stoic resignation.

224. *i. e.*, achievement incomparable to any success in the world below.

سُورَةُ الْأَنْعَامِ مَكِّيَّةٌ (٥٥) (٢٠)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَجَعَلَ الظُّلُمٰتِ وَالنُّوْرَ ۬ ثُمَّ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ يَعْدِلُوْنَ ①
هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ طِيْنٍ ثُمَّ قَضٰۤى اَجَلًا ؕ وَاَجَلٌ مُّسَمًّى عِنْدَهٗ ثُمَّ اَنْتُمْ تَمْتَرُوْنَ ② وَهُوَ اللّٰهُ
فِي السَّمٰوٰتِ وَفِي الْاَرْضِ ؕ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُوْنَ ③ وَمَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ
اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ ④ فَقَدْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ ؕ فَسَوْفَ يَاْتِيْهِمْ

Sūrat-ul-An'ām

The Cattle. VI

(Makkan, 20 Sections and 166 Verses)
In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الحمد . . . يعدلون) *All* praise to Allah,[225] who created the heavens and the earth[226] and made the darkness and the light,[227] yet those who disbelieve equalize *others* with their Lord.[228]

2. (هوالذى . . . تمترون) He it is who created you of clay,[229] and then decreed a term[230] a term determined[331] is with Him[232]—and yet you waver.[233]

3. (وهو . . . تكسبون) He is Allah in the heavens and the earth.[334] He knows your secret[235] and your publishment[236] and He knows[237] what you earn.[238]

4. (وما . . . معرضين) And not a sign comes to them[239] of the signs of their Lord, but that they have been backsliding therefrom.

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225. See P. I, n. 11.

226. (as also all other substances). He is the sole Creator, with no intermediate agencies or sub-deities as supposed by certain Greek philosophers. This also completely repudiates the Hindu conception of the universe, in which both Heaven and Earth are regarded as gods, and as the parents of gods, even though they are said to have been generated by gods. Sometimes one god,—Indra, or Agni, or Rudra, or Soma—sometimes all the gods together, are said to have generated or created heaven and earth, the whole world; and the act of creating is metaphorically expressed as building, sacrificing, or weaving.' (ERE. IV, p. 156). See also P. II, n. 111, 113; XV, n. 117.

227. (as also all other properties). Both are created beings and God is the source and Creator of both. This strikes at the root of dualism, and repudiates the

position of those religions which hold light and darkness as uncreated beings existing from the beginning, and that light is the creation of good gods while darkness is associated with evil spirits. *Cf.* the OT:—'I form the light and create darkness.' (Is. 45: 7).

228. (as objects of worship, attributing a co-partner or co-partners to Him), *i. e.*, they are addicted to creature-worship ranging from fetishism—populating the universe with a variety of gods and goddesses—to Christolatry or Mariolatry.

229. (through Adam, the first man, O mankind!)

230. (of life for you).

231. (*i. e.*, the time of Resurrection).

232. (alone). That time is known to Him only.

233. (Concerning Resurrection).

234. *i. e.*, no other God or co-God exists anywhere in any form; there are no separate 'Heaven-gods' and 'Earth-gods.'

235. *i. e.*, what you seek to conceal.

236. *i. e.*, what you openly profess.

237. (by your deeds).

238. *i. e.*, the rejectors of faith.

239. *i. e.*, of the portents of His glory; of the arguments supporting the truth of His messengers.

أَنبَٰٓؤُا مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ
وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَٰرَ تَجْرِى مِن تَحْتِهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِنۢ
بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ۝ وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓا إِنْ هَٰذَآ إِلَّا
سِحْرٌ مُّبِينٌ ۝ وَقَالُوا لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ ۝ وَلَوْ جَعَلْنَٰهُ
مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ۝ وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا
مِنْهُم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝ قُلْ

ع

5. (فقد . . . يستهزءون) Assuredly they belied the truth when it came to them, so now there is coming to them the tidings of what they have been mocking at.[240]

6. (الم . . . اخرين) Have they[241] not observed how many a generation before them We have destroyed[242] whom We had established on the earth as We have not established you,[243] and upon whom We had poured[244] *rains* from heaven, and beneath whom We had made the rivers flow[245]; yet We destroyed them for their sins,[246] and We produced after them a generation of others.

7. (ولو . . . مبين) And had We sent down to them a Book *written* upon parchment[247] which they could have touched with their hands, *even then* those who disbelieve would have said:[248] this is naught but magic manifest.

8. (وقالوا . . . ينظرون) And they[249] say: Why has not an angel[250] been sent down to him?[251] Were We to send down an angel, the affair would have been decreed,[252] and they would not be respited.[253]

9. (ولو . . . يلبسون) And had We made him[254] an angel,[255] We would *still* have made him a man,[256] and We[257] would have confounded for them what they have now been confounding.[258]

10. (ولقد . . . يستهزءون) And assuredly mocked were the messengers before thee;[259] then at[260] what they scoffed beset those who had been mocking.[261]

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240. *i. e.*, they shall soon come to realize the terrible punishment which they are making a jest of.

241. *i. e.*, the infidels of the Prophet's time.

242. (by way of punishment). The argument is from the history of the past nations, great, strong and wealthy, but now completely vanquished.

243. *i. e.*, We had endowed them with far greater power and prosperity than We have endowed you with.

244. *i. e.*, very copious showers of rain which fertilized their soils abundantly.

245. (in their cornfields and gardens). Or 'fertile streams.'

246. (in general, and the sin of polytheism in particular).

247. (O Prophet!) قرطاس literally is 'what one writes upon.' It was parchment that was commonly used as writing material in the Prophet's time.

248. (in sheer pugnacity).

249. *i. e.*, the Arab pagans.

250. (whom we could see and talk to).

251. *i. e.*, the holy Prophet.

252. (forthwith). *i. e.*, their doom would have been sealed. So it was an act of mercy on the part of God that their demands were not complied with.

253. (to turn in repentance to God).

254. *i. e.*, Our messenger.

255. —who is by nature invisible to human eye—

256. (in form and appearance, as men cannot bear the sight of an angel in his original form).

257. (as the ultimate cause of all causes).

258. *i. e.*, even then they would have been confronted with the same difficulty which, according to them, is confronting them now.

259. (so the thing is not new in the history of the prophets and need not be taken too seriously, O Prophet!) *Cf.* the OT:—'They laughed them to scorn and mocked them.' (2 Ch. 30: 10). 'They laughed us to scorn and despised us, and said, What is this thing that ye do?' (Ne. 2 : 19).

260. *i. e.*, the judgment of God.

261. *Cf.* the OT:—'But they mocked the messengers of God and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.' (2 Ch. 36 : 16).

سِيرُوا فِي الْأَرْضِ ثُمَّ انْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ۝ قُلْ لِمَنْ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ قُلْ لِلّٰهِ كَتَبَ
عَلٰى نَفْسِهِ الرَّحْمَةَ لَيَجْمَعَنَّكُمْ إِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيهِ اَلَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ۝ وَلَهُ
مَا سَكَنَ فِي الَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝ قُلْ أَغَيْرَ اللّٰهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ
وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ۝ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ
رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ۝ مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذٰلِكَ الْفَوْزُ الْمُبِينُ ۝ وَإِنْ
يَمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ

SECTION 2

11. (قل . . . المكذبين) Say thou:[262] go about in the land and see how has been the end of the beliers.[263]

12.* (قل . . . يؤمنون) Say thou: whose is all that is in the heavens and the earth?[264] Say thou; Allah's. He has prescribed mercy for Himself.[265] Surely He shall gather you together on the Day of Judgement, of which there is no doubt [266] Those who have lost their souls[267] shall not come to believe [268]

13. (و له . . . العليم) His is whatsoever dwells in the night and the day;[269] and He is the Hearer,[270] the Knower.[271]

14. (قل . . . المشركين) Say thou:[272] shall I take for patron any other than Allah, the Maker[273] of the heavens and the earth.[274] He feeds,[275] and is not fed.[276] Say thou: I am commanded that I be the first[277] who surrenders himself,[278] and that: be thou not of the polytheists.

15. (قل . . . عظيم) Say thou:[279] verily I fear,[280] if I disobey my Lord, the torment[281] of a Mighty Day.

16. (من . . . المبين) From whom it is averted[282] on that Day, upon him indeed He has had mercy; that[283] is a supreme achievement.

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262. (to these blasphemers, O Prophet!)

263. *i. e.*, look at the ruins of the disobedient nations with great and glorious past.

264. *i. e.*, all that exists in Space.

265. (in dealing with those who repent; so come to believe in His Unity and to profit by His mercy).

266. (and shall deal with each according to his deserts).

267. *i. e.*, those who have destroyed their souls by refusing to give their ear to the Prophet, and thus wasting their innate propensities to good.

268. *i. e.*, they do not exercise their will to believe, however earnest may be thy preaching to them.

269. *i. e.*, all that exists in Time. So He is the Owner of whatever is in Time as well as of whatever is in Space. See n. 264 above.

270. (of what you utter by mouth).

271. (of what you have in heart).

272. (to the polytheists, after this fresh enunciation of the doctrine of monotheism, O Prophet!)

273. *i. e.*, Creator out of nothing, by His mere all-powerful Will.

274. The two most common objects of worship. 'Of all the phenomena of nature the most universal is perhaps the sky.... No wonder that a phenomenon so universal and so impressive should at an early date have mystified men with wonder and awe and found a place in their religion.' (FWN. I, p. 19). And naturally in the polytheistic mythology the earth is the counterpart of the sky. 'In mythology the Earth, regarded as a person, is often conceived of as the wife of the Sky-god. We have seen that among the ancient Aryans of India the Sky and Earth were thus personified as Husband and Wife under the names of Dyaus and Prithivi, the father and mother of all living creatures.' (p. 316). Frazer, in his voluminous work, gives minute and accurate details of 'Sky-worship' in Vedic India, Iran, Greece, Rome, Babylonia, Egypt, China, Korea, Annam, Western Africa, Congo, Southern Africa, and Eastern Africa, and of 'Earth-worship' in Vedic India, Greece, Rome, Babylonia, Assyria, China, modern India, and in various parts of Africa and America.

275. (all His creatures).

276. (by any, because He is Independent of all needs). According to the crudities of the polytheistics peoples, the gods actually consume the food and drinks that are offered to them. The Babylonion gods, for instance, 'conceived of in such human wise, knew thirst and hunger as did men, and had to be propitiated by drink and food.' (Woolley, *Abraham*, p. 157). Also ERE. VI, p. 63; PC. II, p. 375. Christian nations have gone one better. Leaving the stage of feeding one's gods far behind, they unabashedly proceed *to eat their god!* What else is their well-known festival of Eucharist? 'The Catholic Church teaches that in the Eucharist, the Body and Blood of the God-man are really, truly, substantially, and abidingly present together with His Soul and divinity for the nourishment of souls, by reason of the Transubstantiation of the bread and wine into the Body and Blood of Christ, which takes place in the unbloody sacrifice of the New Testament, *i. e.*, the Mass.' (CD. p. 345). And this is what is openly taught in the approved and authorised Catholic Catechism:—

Q. What is the Eucharist?

A. The sacrament of the body and blood, soul and divinity, of Jesus Christ, under the appearance of bread and wine.

Q. Are both the body and blood of Christ under the appearance of bread and under the appearance of wine?

A. Yes; Christ is whole and entire, true God and true man, under the appearance of each ?

Q. Are we to believe that the God of all Glory is under the appearance of our corporal food ?

A. Yes; as we must also believe that the same God of all Glory suffered death under the appearance of a criminal on the cross ?

Q. How can the bread and wine become the body and blood of Christ ?

A. By the goodness and power of God, with whom no work shall be impossible.'

277. (among my nation).

278. (to God entirely) *i. e.*, I am commanded to be the first and foremost Muslim of my time.

279. (O Prophet! *i. e.*, publish it to the world).

280. —even I, the infallible Prophet of God—

281. (prepared and meant for the rebellious).

282. —as it shall be from every believing and dutiful person—

283. *i. e.*, this deliverance from torment and being the object of Divine mercy.

وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۖ قُلِ اللَّهُ ۖ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۚ وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُنذِرَكُم بِهِ وَمَن بَلَغَ ۚ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ ۚ قُل لَّا أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ وَإِنَّنِي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ ۘ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ كُنتُمْ

17. (وان . . . قدير) If Allah *touches* them with harm,[284] there is none to reverse it but He, and if He *touch* thee with good[285] then He is Potent over everything.[286]

18. (وهو . . . الخبير) He[287] is the Supreme above His creatures, and He[288] is the Wise, the Aware.

19. (قل . . . تشركون) Say thou:[289] what thing is the greatest in testimony?[290] Say thou: Allah is Witness between me and you,[291] and this Qur'ān[292] has been Revealed to me that I may thereby warn you and whomsoever it may reach.[293] Would you indeed testify that there is another god along with Allah?[294] Say thou:[295] I[296] do not testify.[297] Say thou:[298] verily He is the One God, and I am quit of what you join *with Him*.[299]

20. (الذين . . . يؤمنون) Those to whom We have given the Book[300] recognize him[301] as they recognize their *own* children;[302] *yet* those who have lost their souls will not believe.[303]

SECTION 3

21. (ومن . . . الظلمون) And who is a greater wrong-doer than he who fabricates a lie against Allah[304] or belies His signs?[305] Verily the wrong-doers shall not thrive.[306]

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284. (either in this world or the Next, O man!).

285. (either in this world or the Next).

286. (and everyone else is powerless; so no false god can be of any avail to thee).

287. (in His infinite power).

288. (in His infinite knowledge and wisdom).

289. (O Prophet!) *i. e.*, ask these infidels.

290. *i. e.*, whose evidence can be the strongest in deciding a case.

291. (in the matters of dispute between us).

292. (the incomparability of whose excellences in itself constitutes Divine evidence).

293. (of the punishment to be meted out to the rebellious).

294. (either as His co-equal or sub-deity or incarnation, O infidels!)

295. (now that further argumentation with men of this perverse mentality would be futile).

296. (for my part).

297. (to a proposition so palpably absurd).

298. (O Prophet! *i. e.*, publish it to the world).

299. (either as a Person or in His attributes).

300. The reference is to the Jews.

301. (as the true Prophet of God by his description in their books). There is little doubt, says a Christian biographer of the holy Prophet, that some at least among the Jews assured him that he might be, 'or even affirmed that he was that Prophet whom the Lord their God should raise up unto them of their brethren' (Muir, *op. cit.*, p. 98). Some preferred to watch and wait, but 'some going further bore a direct and unequivocal testimony to his mission' (p. 99).

302. *i. e.*, the prophets of their own race. The plural pronoun م in اباءم is used collectively, that is, not for individual Jews and their offspring, but for the race of Israel.

303. See nn. 267, 268 above.

304. (affirming what he ought to deny, such as the existence of gods and godlings).

305. (denying what he ought to affirm such as the description of the holy Prophet in the old Scriptures).

306. *Cf.* the OT: 'Their sorrows shall be multiplied that run after another god.' (Ps. 16: 4).

تَزْعُمُوْنَ ﴿٢٢﴾ ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّآ أَنْ قَالُوْا وَاللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِيْنَ ﴿٢٣﴾ اُنْظُرْ كَيْفَ كَذَبُوْا عَلٰٓى أَنْفُسِهِمْ
وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٢٤﴾ وَمِنْهُمْ مَّنْ يَّسْتَمِعُ إِلَيْكَ ۚ وَجَعَلْنَا عَلٰى قُلُوْبِهِمْ أَكِنَّةً أَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ
وَقْرًا ۚ وَإِنْ يَّرَوْا كُلَّ اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ۚ حَتّٰٓى إِذَا جَآءُوْكَ يُجَادِلُوْنَكَ يَقُوْلُ الَّذِيْنَ كَفَرُوْٓا إِنْ هٰذَآ إِلَّآ
أَسَاطِيْرُ الْأَوَّلِيْنَ ﴿٢٥﴾ وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۚ وَإِنْ يُّهْلِكُوْنَ إِلَّآ أَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ﴿٢٦﴾ وَلَوْ تَرٰٓى
إِذْ وُقِفُوْا عَلَى النَّارِ فَقَالُوْا يٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِاٰيٰتِ رَبِّنَا وَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿٢٧﴾ بَلْ بَدَا لَهُمْ مَّا
كَانُوْا يُخْفُوْنَ مِنْ قَبْلُ ۚ وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَ

22. (ويوم . . . تزعمون) And *let them beware* the Day when We shall gather them all[307] together, then We shall say to those who associated: where are your associate-gods whom you have been asserting?[308]

23. (ثم . . . مشركين) Then they will have no excuse but to say:[309] by God our Lord, we have not been associaters.[310]

24. (انظر . . . يفترون) See! how they lied against themselves![311] and then these failed them what they had been fabricating.[312]

25. (و منهم . . . الاولين) And of them[313] are some who hearken to thee,[314] and We have set veils[315] over their hearts so that they understand it not,[316] and in their ears heaviness, and any sign[317] though they may see, they will not believe in it;[318] inasmuch as when they come to thee, they dispute with thee.[319] Then those who disbelieve say: this[320] is naught but the fables of the ancients.[321]

26. (وهم . . . يشعرون) And[322] they prohibit *others* from it,[323] and they[324] *themselves* withdraw from it, and they destroy not[325] but their *own* souls, yet they perceive not.

27. (ولو . . . المؤمنين) And couldst thou see when they shall be held over the Fire;[326] *and* then they will say:[327] would that we were sent back[328] *to the world* and *this time* we shall not belie the signs of our Lord and we shall be of the believers.

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307. *i. e.*, the whole of mankind.

308. (as Our peers or equals).

309. *i. e.*, exclaim, by way of protest, in utter bewilderment.

310. On the very first manifestation of God's might and glory the infidels will turn round on their most cherished beliefs.

311. This shows the weakness of their position subjectively or in point of their own conviction.

312. This shows the weakness of their position objectively or in point of fact and reality.

313. *i. e.*, of these infidels of the Prophet's time.

314. (when thou art reciting the Qur'ān, O Prophet!).

315. (because they are not seekers of truth at all, and they never mean to profit by the Qur'ān).

316. See P. I, n. 47 ff.; P. XV, n. 122.

317. A more idiomatic rendering would be, 'every one of the signs.'

318 So pertinacious are they in their refusal to accept the truth!

319. (O Prophet!) *i. e.*, whenever they come to thee, instead of giving thee a patient hearing, they come but to dispute and wrangle with thee. Such is the measure of their aversion to Islam.

320. *i. e.*, the Holy Qur'ān.

321. 'اساطير, . . . signifies, lies; or falsehoods; or fictions; or stories having no foundation, or no right tendency or tenor لا نظام لها: such as we commonly term legends: or wonderful stories of the ancients.' A similar charge of 'borrowing from the ancient Scriptures', based on a list of 'parallel passages' is still hurled at the Holy Writ by a number of 'learned' Jews and Christians of the modern age—as if that could be any proof at all of the falsity of the Qur'ān! But it is something to note that by now some of their own scholars have come to recognize the utter hollowness of this charge. 'Is a religion less true because it recognizes itself in other garbs, because it incorporates in itself all that is best in the system which it expands or supplants? What if we found the whole Sermon on the Mount dispersed about in the writings of the Jewish Rabbis, as we unquestionably find some part of it.' (Bosworth Smith, *op. cit.*, p. 13).

322. —to mark their utter aversion to the Qur'ān.

323. *i. e.*, from believing in the Qur'ān.

324. (in their folly).

325. (thereby).

326. (to be flung therein, O Prophet!).

327. *i. e.*, cry in extreme anguish.

328. (into the world).

إنهم لكاذبون ﴿٢٨﴾ وقالوا إن هي إلا حياتنا الدنيا وما نحن بمبعوثين ﴿٢٩﴾ ولو ترى إذ وقفوا على ربهم
قال أليس هذا بالحق قالوا بلى وربنا قال فذوقوا العذاب بما كنتم تكفرون ﴿٣٠﴾ قد خسر الذين كذبوا بلقاء
الله حتى إذا جاءتهم الساعة بغتة قالوا يا حسرتنا على ما فرطنا فيها وهم يحملون أوزارهم على ظهورهم
ألا ساء ما يزرون ﴿٣١﴾ وما الحياة الدنيا إلا لعب ولهو وللدار الآخرة خير للذين يتقون أفلا
تعقلون ﴿٣٢﴾ قد نعلم إنه ليحزنك الذي يقولون فإنهم لا يكذبونك ولكن الظالمين بآيات الله يجحدون ﴿٣٣﴾
ولقد كذبت رسل من قبلك فصبروا على ما كذبوا وأوذوا حتى

28. (بل . . . لكذبون) Yea! manifest has become to them[329] what they had been hiding.[330] And were they sent back[331] they would surely revert to what was prohibited to them;[332] and surely they are *perfect* liars.[333]

29. (وقالوا . . . بمبعوثين) And they[334] say: there is naught but the life of this world, nor are we to be raised [335]

30. (ولو . . . تكفرون) And couldst thou see when they shall be held before their Lord![336] He will say: is this[337] not real[338]? They will say:[339] aye! by our Lord! He will say: taste you then the torment,[340] for you have been disbelieving.

SECTION 4

31. (قد . . . يزرون) Lost surely are those who belie *their* meeting with Allah until when the Hour[341] comes on them on a sudden, *and* they will exclaim, Woe betide us, that we neglected it![342] while they will be bearing their burdens[343] on their backs. Lo! vile is what they will bear.

32. (وما . . . تعقلون) And naught is the life of this world[344] but a play[345] and a sports:[346] and surely the abode of the Hereafter[347] is better[348] for those who fear.[349] Do you not then reflect?[350]

33. (قد . . . يجحدون) We know well that surely what they say[351] grieves thee, but it is not thee[352] they belie;[353] it is the signs of Allah the ungodly gainsay.[354]

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329. (contrary to what they expected).

330. *i. e.*, the vileness of their actions.

331. (into the world according to their desire).

332. So that their contrition even before the seat of Judgment is not sincere, and signifies no change of heart on their part.

333. ل used as corroborative 'is sometimes difficult to express in English except by emphasis on pronunciation; as in اما انه لرجل كريم verily, or now surely, he is a generous man.' (LL) Here the sense is sought to be conveyed by adding 'perfect'.

334. *i. e.*, the Arab pagans.

335. Pagan Arabia was no less materialistic than superstitious. And perhaps the greatest stumbling-block in its acceptance of Islam was this doctrine of Resurrection. 'All that Muhammed's opponents denied was the moral, and to their minds absurd doctrine of the resurrection and the other world.' (ERE. I, p. 672). 'The other world occupied a very small space in Semitic thought. Religion confined itself to this life; after death, it was held, even religion came to an end.' (Menzies, *History of Religion*, p. 161)

336. (for Judgment, O Prophet!).

337. *i. e.*, life after death.

338. (and has in truth come to pass).

339. (and perforce admit).

340. (due to you).

341. (of death) الساعة is not only 'the resurrection' but also 'the death of any man.'

342. (in our lifetime).

343. (of sins and blasphemies).

344. (which alone the infidels consider as real).

345. (in being as unreal and unsubstantial).

346. (in being as transitory and ephemeral).

347. (which the infidels deny).

348. (as being higher and more lasting).

349. (their Lord).

350. *Cf.* the OT: 'And mine age is as nothing before thee; verily every man at his best state is altogether vanity. Surely every man walketh in a vain show.' (Ps. 39: 5, 6). 'Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.' (Ps. 62: 9)

351. (by way of unbelief and blasphemy).

352. (as a person, O Prophet!).

353. (The allusion is to a saying of Abū Jahl). He is reported to have said: 'Muḥammad is certainly truthful; he has never uttered a falsehood. We do not impugn his honesty. What we stoutly deny is the message he claims to have received from High above.'

Curiously enough, one finds about exactly the same sentiments regarding the holy Prophet echoed and re-echoed by some of the modern and most *finished* European scholars. Dr. Roberts, for example, while admiring his many noble qualities, and above all 'his uprightness,' 'his simplicity' and 'his unselfishness', finds it difficult to defend him from being labelled 'an impious impostor' because of his 'fictious revelations.' (Roberts, *op. cit.*, p. 1)

354. (so do not grieve overmuch, O Prophet! it is We who shall deal our affairs with them).

اَتٰىهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمٰتِ اللّٰهِ ۚ وَلَقَدْ جَآءَكَ مِنْ نَّبَاِی الْمُرْسَلِیْنَ ۝ وَاِنْ كَانَ كَبُرَ عَلَیْكَ اِعْرَاضُهُمْ فَاِنِ
اسْتَطَعْتَ اَنْ تَبْتَغِیَ نَفَقًا فِی الْاَرْضِ اَوْ سُلَّمًا فِی السَّمَآءِ فَتَاْتِیَهُمْ بِاٰیَةٍ ۚ وَلَوْ شَآءَ اللّٰهُ لَجَمَعَهُمْ عَلَی الْهُدٰی فَلَا تَكُوْنَنَّ
مِنَ الْجٰهِلِیْنَ ۝ اِنَّمَا یَسْتَجِیْبُ الَّذِیْنَ یَسْمَعُوْنَ ۚ وَالْمَوْتٰی یَبْعَثُهُمُ اللّٰهُ ثُمَّ اِلَیْهِ یُرْجَعُوْنَ ۝ وَقَالُوْا لَوْلَا نُزِّلَ
عَلَیْهِ اٰیَةٌ مِّنْ رَّبِّهٖ ۚ قُلْ اِنَّ اللّٰهَ قَادِرٌ عَلٰۤی اَنْ یُّنَزِّلَ اٰیَةً وَّلٰكِنَّ اَكْثَرَهُمْ لَا یَعْلَمُوْنَ ۝ وَمَا مِنْ دَآبَّةٍ فِی الْاَرْضِ وَلَا
طٰٓئِرٍ یَّطِیْرُ بِجَنَاحَیْهِ اِلَّاۤ اُمَمٌ اَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِی الْكِتٰبِ مِنْ شَیْءٍ ثُمَّ اِلٰی رَبِّهِمْ یُحْشَرُوْنَ ۝ وَالَّذِیْنَ كَذَّبُوْا بِاٰیٰتِنَا
صُمٌّ وَّبُكْمٌ فِی الظُّلُمٰتِ ۚ مَنْ یَّشَاِ اللّٰهُ

34. (ولقد . . . المرسلين) And messengers have assuredly been belied before thee,[355] but they patiently bore of which they were belied,[356] and they were persecuted, till Our succour reached them.[357] And none can alter the decisions of Allah;[358] and surely there has reached thee[359] some tidings of the sent ones.[360]

35. (و ان . . . الجهلين) And if their aversion is hard upon thee,[361] then seek out, if thou canst, an opening[362] into the earth or a ladder to the heaven so that thou mayest bring to them a sign.[363] And had Allah willed,[364] He would have assembled them[365] *one and all* into the guidance,[366] so be not then thou of the ignorant.[367]

36. (انما . . . يرجعون) It is only those who hearken[368] *that* respond.[369] And as to the dead, Allah will raise them and thereafter to Him they will be returned.[370]

37. (وقالوا . . . يعلمون) And they say: why[371] is not a sign[372] sent down upon him from his Lord?[373] Say thou: verily Allah is able to send down a sign;[374] yet most of them know not.[375]

38. (وما . . . يحشرون) And there is not an animal on the earth[376] or a fowl[377] with its two wings but are communities like you.[378] And We have not been remiss in respect of aught in the Book;[379] then unto their Lord they[380] shall be gathered.

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355. (so this opposition by thy people is nothing novel).

356. (so the plain course for thee also is to remain patient).

357. (at long last, which made them victorious and vanquished their enemies).

358. *i. e.*, His decrees and promises.

359. (through the Qur'ān).

360. (and of the Divine aid they received). The passage means: thou hast been already acquainted with the stories of the former prophets: what persecutions they underwent at the hands of their own people, and lastly how God punished their enemies, according to His unalterable promise.

361. (on account of thy excessive solicitude for them).

362. (whereby thou mayest penetrate into the inward parts of the earth).

363. (such as they desire from bowels of the earth or from above the skies). The holy Prophet in his irrepressible eagerness for the conversion and salvation of his worst persecutors, sometimes longed for particular miracles and wonders, named and specified by the pagans, to be performed. The reply of the Qur'ān in effect is: if so many signs and evidences had failed to carry conviction to these malcontents, where was the good of effecting specific miracles and wonders?

364. (in His infinite wisdom and in conformity with His universal Plan).

365. (on the right path).

366. (but His Plan is that only those shall find guidance who would seek it).

367. (now that the Divine Scheme is revealed).

368. (to the call of the Messenger with an open heart and with fairness of mind). That is the cardinal Divine law of guidance.

369. (to the call of the truth).

370. (for retribution). So the infidels are sure to be visited by the judgment in the Hereafter, and none should be lulled into the comforting thought that they have escaped punishment in this world.

371. لو لا is 'wherefore', not 'unless' as generally mistranslated. لو لا فعلت كذا means, Wherefore didst not do thou such a thing? and لو لا تفعل كذا means, Wherefore wilt not thou do such a thing?' (LL)

372. (such as we desire).

373. (by way of giving a visible demonstration to his apostleship). *Cf.* the NT: 'A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonah.' (Mt. 16: 4). 'And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them. (Mk. 8: 12)

374. 'A sign' signifies 'any sign', 'any wonder'.

375. (the consequence of what they ask) *viz.*. if miracles were to be performed to order, and the infidels still refused to believe, immediate death and destruction would be their doom.

376. (and on the sea).

377. طائر is anything flying, whether bird or insect.

378. (in this respect, that they also would be raised after their death and made to stand before God).

379. (of Our eternal decree) *i. e.*, everything is registered in our Tablet of Knowledge).

380. *i. e.*, men and animals all.

يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝ قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ
تَدْعُونَ إِن كُنتُمْ صَادِقِينَ ۝ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَاءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ۝ ع
وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ۝ فَلَوْلَا إِذْ جَاءَهُم بَأْسُنَا
تَضَرَّعُوا وَلَٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ۝ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ
أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ۝ فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ قُلْ

39. (والذين . . . مستقيم) And those who belie Our signs are deaf[381] and dumb,[382] in darkness.[383] Allah sends astray[384] whom He will,[385] and He puts on the right path whom He will.[386]

40. (قل . . . صدقين) Say thou; look you now: were Allah's torment to come upon you,[387] or the Hour come upon you, would you *then* cry to other than Allah,[388] if you are truthful?[389]

41. (بل . . . تشركون) Aye! to Him alone you would cry,[390] and if He willed, He would remove that for which you cried to Him,[391] and you would forget *at that time* what you now join with Him.

SECTION 5

42. (ولقد . . . يتضرعون) And assuredly We sent *Messengers* unto communities before thee,[392] then[393] We seized them with adversity[394] and distress,[395] that haply they may humble themselves.[396]

43. (فلولا . . . يعملون) Wherefore did they not, when the affliction upon them came from Us, humble themselves?[397] But their hearts became hardened[398] and Satan made fair-seeming to them what they were wont to do.[399]

44. (فلما . . . مبلسون) Then when they forgot that of which they were reminded,[400] We opened upon them the doors of everything,[401] until when they boasted of what they were given,[402] We seized them on a sudden, and lo! they were dumbfounded.

45. (فقطع . . . العلمين) Then the people who committed wrong[403] were cut off completely. And *all* praise is to Allah, the Lord of the worlds.[404]

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381. (to the call of truth).
382. (in declaring truth).
383. (profound and manifold).
384. (in consequence of his own misuse of his discretion).
385. (in conformity with His Universal Plan).

386. (out of His grace and mercy).

387. (as it came upon generations of old).

388. (for help and deliverance).

389. (in respect of your belief in other deities) *i. e.*, if consistent and honest in your profession you must call upon those other deities and not upon God in moments of extreme danger and affliction.

390. (as is evidenced every day when you are confronted with serious difficulties).

391. (to deliver you from).

392. (O Prophet !).

393. (when those peoples rejected them).

394. (such as famine and scarcity). بأسآء. has special reference to poverty.

395. (such as diseases and mortality). ضرّآء. has special reference to sickness.

396. *i. e.*, that their hearts may be softened by these calamities. *Cf.* the OT: 'And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee' (Dt. 8 : 2). 'It is good for me that I have been afflicted; that I might learn thy statutes.' (Ps. 119 : 71).

397. (and become penitent, so that they would have been forgiven).

398. (and they deserved their doom). 'He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.' (Pr. 29 : 1).

399. (and confirmed them in their career of crime and guilt).

400. (constantly by their prophets).

401. (Good and pleasant), *i. e.*, We gave them all manner of plenty, and their prosperity became a snare to them.

402. (and became steeped in denial and defiance).

403. (and persisted in their course of irreligion and impiety).

404. (who in His beneficience utterly destroyed this rebellious element).

أَرَءَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۗ انْظُرْ كَيْفَ
نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ۝ قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ
الظَّالِمُونَ ۝ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ ۖ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ ۝ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ۝ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي
خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَ
الْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ۝ وَأَنْذِرْ بِهِ الَّذِينَ

46. (قل . . . يصدفون) Say thou:[405] look you now, were Allah to take away your hearing[406] and your sight[407] and seal up your hearts[408] what god, other than Allah will bring them to you?[409] See how variously We propound the signs,[410] yet they turn aside.[411]

47. (قل . . . الظلمون) Say thou:[412] look you now, were Allah's chastisement to come upon you suddenly and openly,[413] would there be destroyed any but the wrong-doers?[414]

48. (وما . . . يحزنون) We do not send the sent ones except *as* bearers of glad tidings[415] and warners.[416] Then whoever believes and amends[417] on such *shall come* no fear nor they shall grieve.

49. (والذين . . . يفسقون) And then who belie Our signs—torment shall overtake them[418] for they have been transgressors.

50. (قل . . . تتفكرون) Say thou: I do not say *that* with me[419] are the treasures of Allah,[420] nor I know the Unseen;[421] nor I say to you *that* I am an angel.[422] I but follow what has been Revealed to me.[423] Say thou: are the blind[424] and the seeing[425] equal? Will you not then ponder?

405. (to these infidels, O Prophet!).
406. (so that you could hear nothing).
407. (so that you could see nothing).
408. (so that you could know and comprehend nothing).
409. *i. e.*, has any of your false deities any such power?
410. (and arguments of Our true religion).
411. (from pondering on the conclusions that their accepted premises lead to).
412. (to these infidels, O Prophet!).
413. (and preceded by some sign or warning).
414. (by that Divine visitation).
415. (to the believers and the godly).

416. (to the rejectors and the ungodly). In neither case it is the business of a prophet to work wonders at the bidding of the scoffers. The proper role of a messenger is only to deliver the Divine message.

417. (his life and conduct according to the teachings of the Prophet).

418. (either in this world or the Next).

419. *i. e.*, in my power.

420. *i. e.*, the illimitable treasures of His omnipotence and omniscience.

421. (except that portion of it which has been taught to me by God).

422. (but am a mere human being).

423. Contrast with this sublime doctrine of prophethood in Islam the role of Christ in Christianity: 'The Father loveth the Son, and hath given all things into his hands.' (Jn. 3 : 35). 'I and my Father are one.' (Jn. 10: 30). 'All things that the Father hath are mine.' (Jn. 16 : 15). Surely the polytheists of the grossest variety could hardly go further !

424. *i. e.*, the believer in polytheism.

425. *i. e.*, the believer in monotheism.

يخافون ان يحشروا الى ربهم ليس لهم من دونه ولي ولا شفيع لعلهم يتقون ۝ ولا تطرد الذين يدعون
ربهم بالغدوة والعشي يريدون وجهه ما عليك من حسابهم من شيء وما من حسابك عليهم من شيء
فتطردهم فتكون من الظلمين ۝ وكذلك فتنا بعضهم ببعض ليقولوا اهؤلاء من الله عليهم من بيننا اليس
الله باعلم بالشكرين ۝ واذا جاءك الذين يؤمنون باياتنا فقل سلم عليكم كتب ربكم على نفسه الرحمة
انه من عمل منكم سوءا بجهالة ثم تاب من بعده واصلح فانه غفور رحيم ۝ وكذلك نفصل الايت
ولتستبين

SECTION 6

51. (وانذر به . . . يتقون) And warn thou therewith[426] those who fear *God* that they shall be gathered before their Lord, *when* there shall be no patron nor intercessor beside Him; haply they may become *God*-fearing.[427]

52. (ولا . . . الظلمين) And do not drive away[428] *from before thee* those[429] who call upon their Lord morning and evening seeking His grace[430]. Not on thee is their reckoning,[431] nor on them aught of thy reckoning,[432] so that thou mayest drive them away[433] and thus become of the wrong-doers.[434]

53. (وكذلك . . . بالشكرين) And thus[435] We have tried some of them[436] by means of others, that they[437] might say:[438] are those they whom Allah has favoured among us?[439] Is not Allah the Best Knower of the thankful?[440]

54. (واذا . . . رحيم) And when those who believe in Our signs come to thee,[441] say thou: peace be on you, your Lord has prescribed mercy on Himself;[442] so that any of you who does an evil through ignorance[443] then repents and amends,[444] then verily He is Forgiving,[445] Merciful.[446]

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426. *i. e.*, with the Holy Qur'ān, O Prophet!

427. (and mend their ways by thy warning).

428. (from thy company, O Prophet!).

429. (of the humble and lowly Muslims).

430. Or 'goodwill'. وجه, besides 'face or countenance', also signifies 'pleasure'. Some of the conceited Quraish had suggested to the holy Prophet to send away the humble Muslims from his presence so that the Quraish notables might come and join his company.

431. *i. e.*, decision as to their inner motives and intentions.

432. *i. e.*, decision as to thy inner motives and thoughts.

433. (on that account) *i. e.*, on the ground of their hidden insincerity.

434. *i. e.*, a doer of that which is not meet or proper.

435. *i. e.*, in this wise; by making the Muslims poor and lowly and the

infidels rich and influential.

436. By 'some of them' are meant the infidels. It is they who are put on trial.

437. *i. e.*, the rich and proud pagans.

438. (of the humble Muslims).

439. 'Are they the elect of God ?' Could these persons with empty purses and with no position be said to be the favourites of God?' Thus spoke the 'leaders' of the Quraish in derision and scorn.

440. *i. e.*, God alone knows best who performs his duty by Him and who does not, and He guides each according to his desert. This moral capacity has nothing to do with poverty and riches.

441. (O Prophet !).

442. (in dealing with you).

443. (clouding his judgment).

444. (his conduct for the future).

445. (so He will not take him to task).

446. Mercy is the positive counterpart of the attribute of forgiveness.

55. (وكذلك . . . المجرمين) And thus We expound revelations so that the way of the culprits may be shown up.[447]

SECTION 7

56. (قل . . . المهتدين) Say thou: verily I am forbidden to worship those whom you call upon beside Allah. Say thou: I shall not follow your vain desires,[448] for then I shall be gone astray, and shall not remain of the guided.

57. (قل . . . الفصلين) Say thou: I *stand* upon an evidence from my Lord, and you belie it;[449] not with me[450] is what you would hasten on.[451] Then decision is but of Allah.[452] He recounts the truth, and He is the Best of Deciders.[453]

58. (قل . . . بالظلمين) Say thou: if what you fain would hasten on[454] is with me, the affair would have been decided between me and you,[455] and Allah is the Best Knower of the ungodly.[456]

59. (و عنده . . . مبين) And with Him are the keys of the Unseen; none knows them but He.[457] And He knows whoever is in the land and in the sea. Not a leaf falls but He knows it, nor a seed-grain grows in the darkness of the earth, nor aught of fresh[458] and dry[459] but is in a luminous Book.[460]

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447. (and the path of light may become entirely distinct from the path of darkness).

448. (respecting Godhead).

449. (out of sheer perversity; without rhyme or reason).

450. *i. e.*, not in my power.

451. *i. e.*, some miraculous punishment from high above instantaneously killing the defiant infidels.

452. (and He has not as yet decreed an immediate destruction).

453. (whose decisions are invariably based on Wisdom and Discernment).

454. *i. e.*, your destruction by some miraculous punishment.

455. (by now) *i. e.*, out of my solicitude for your guidance I would have performed any miracle that you demanded, and you as incorrigible offenders would

have rejected them as well, and this would have brought on you immediate destruction.

456. (and of how to deal with them).

457. *i. e.*, far from possessing them, none has even a knowledge of them. He alone is Omniscient, Omnipotent.

458. Or 'green'.

459. Or 'withered'.

460. Already recorded in God's Register of Decrees.

يَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ
وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ
لَا يُفَرِّطُونَ ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ قُلْ مَنْ يُنَجِّيكُمْ مِنْ
ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَنْجَانَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ قُلِ اللَّهُ
يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ
تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ

60. (و هو . . . تعملون) And He it is who takes your souls by night[461] and knows what you earn by day. Then He raises you[462] therein[463] that there may be fulfilled[464] the term allotted.[465] Thereafter to Him shall be your return; and then He shall declare to you what you have been working.[466]

SECTION 8

61. (و هو . . . يفرطون) And He is *the* Supreme[467] over His creatures[468] and He sends guardians over you[469] until when death comes to one of you Our messengers[470] take his soul, and they do not fail.[471]

62. (ثم . . . الحسبين) Then they *all* shall be taken back to Allah, their true Master.[472] Lo! His shall be the decision,[473] and He is the Most Swift of Reckoners.

63. (قل . . . الشكرين) Say thou:[474] who delivers you from the darkness[475] of the land and the sea, *when* you cry unto Him[476] in humility and secretly;[477] if He delivers us from this, we will surely be of the thankful.[478]

64. (قل . . . تشركون) Say thou:[479] Allah delivers you from this and from every pain, *yet* you join thereafter[480] *others with Him.*[481]

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461. (in sleep). A sleeping person may truly be said to be non-existing. *Cf.* Hume, the British philosopher: 'When my perceptions are removed for any time, as by sound sleep, so long am I not sensible of myself, and may be truly said not to exist.'

462. *i. e.,* He restores to you your souls.

463. *i. e.,* in the day time.

464. (thereby) *i. e.,* by this periodic recurrence of sleep and wakefulness, unconsciousness and consciousness, on night and day.

465. *i. e.,* the term of life for every individual.

466. (and shall deal with each accordingly).

467. القاهر as an epithet applied to God means, 'The Subduer of His creatures by His sovereign authority and power, and the Disposer of them as He

pleaseth, with and against their will.' Or 'the Overcomer, or Subduer, of all created beings.' (LL)

468. (by His majesty).

469. *i. e.*, angles to act as your guardians and to register your deeds.

470. *i. e.*, angels; the angel of death and his assistants.

471. (in their duty) *i. e.*, they take the soul when and where commanded.

472. (that He may judge them). Literally مولى is a lord or chief.

473. (and no other's). This is specially to combat the Christian doctrine representing Christ as Judge. 'The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, (Mt. 16:27). 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father.' (Mt. 25: 31-34). 'That there will be a General Judgment is an article of faith. The judge will be Christ.' (CD. p. 523). 'In the Gospels, while the Father is spoken of as Judge, Christ's influence at the Judgment is also spoken of and more generelly He Himself is Judge, and exercises this function on all men.' (ERE. V, p. 325)

474. (unto mankind, O Prophet!).

475. *i. e.*, terrors.

476. for your deliverance.

477. *i. e.*, with proper devotional attitude.

478. And the first ingredient of this gratitude and thankfulness is to abjure all forms of polytheism.

479. *i. e.*, return thou the obvious answer, O Prophet!

480. *i. e.*, after your delivery from distress.

481. (with Him, and revert to idolatry, which is the basest form of ingratitude.)

شِيَعًا وَّيُذِيْقَ بَعْضَكُمْ بَأْسَ بَعْضٍ انْظُرْ كَيْفَ نُصَرِّفُ الْاٰيٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ۝ وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ
قُلْ لَّسْتُ عَلَيْكُمْ بِوَكِيْلٍ ۝ لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ وَّسَوْفَ تَعْلَمُوْنَ ۝ وَاِذَا رَاَيْتَ الَّذِيْنَ يَخُوْضُوْنَ فِيْٓ اٰيٰتِنَا فَاَعْرِضْ
عَنْهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖ ۚ وَاِمَّا يُنْسِيَنَّكَ الشَّيْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِيْنَ ۝
وَمَا عَلَى الَّذِيْنَ يَتَّقُوْنَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّلٰكِنْ ذِكْرٰى لَعَلَّهُمْ يَتَّقُوْنَ ۝ وَذَرِ الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَعِبًا وَّلَهْوًا
وَّغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَذَكِّرْ بِهٖٓ اَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ ۖ لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ وَلِيٌّ وَّلَا شَفِيْعٌ ۚ وَاِنْ

65. (قل . . . يفقهون) Say thou: He is Able[482] to stir up chastisement on you from above you[483] or from beneath your feet[484] or to confound you by faction[485] and to make you taste the violence of one another.[486] Behold! how variously We propound the signs[487] that haply they may understand.

66. (وكذب . . . بوكيل) And thy people[488] belie it,[489] while it is certain to *befall*. Say thou: I am not a guardian over you.

67. (لكل . . . تعلمون) For every announcement[490] is a set time;[491] and presently you will know.[492]

68. (و اذا . . . الظلمين) And when thou seest those who plunge in Our revelations,[493] keep away from them until they plunge in a discourse other than that;[494] and if Satan causes thee to forget,[495] than sit not thou after recollection with the impious people.

69. (وما . . . يتقون) And naught on their account[496] shall be on those who are *God*-fearing,[497] but admonition[498] that haply they also may become *God*-fearing.[499]

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482. (just as He is Able to protect and deliver you).
483. *i. e.*, some celestrial disaster, such as a hailstorm.
484. *i. e.*, some terrestrial disaster, such as an earthquake.
485. *i. e.*, by violent internal dissensions.
486. *i. e.*, internecine warfare. Notice as a concrete instance of this form of Divine wrath, the division of modern Europe into several armed camps and the ever-present dread of a general conflagration.
487. (and arguments of Our unity and of Resurrection).
488. *i. e.*, the people of Makka.
489. *i. e.*, the advent of Divine Judgment.
490. (to come off; to be fulfilled).
491. (in Divine fore-knowledge).
492. (O men of Makka!).

493. (cavilling at them, O reader!) يخوضون في آيتنا means 'who enter into false, or vain discourse or speech, respecting our signs; meaning the Kuran.' (LL)

494. The precept to keep away from all scoffers of religion includes all such education as aims at 'secularisation' and tends to destroy, or even diminish, in the student respect for faith.

495. *i. e.*, this injunction.

496. *i. e.*, no sin attaches to the believers on account of the scoffers.

497. (and are themselves on their guard from frequenting the society of scoffers). It will be no sin for these godly and righteous person if they happen to visit the ungodly on some business.

498. (is incumbent upon them so far as practicable).

499. *i. e.*, that the impious also may learn better.

تعدل كل عدل لا يؤخذ منها ۗ أولئك الذين أبسلوا بما كسبوا ۖ لهم شراب من حميم وعذاب أليم بما
كانوا يكفرون ﴿٧٠﴾ قل أندعوا من دون الله ما لا ينفعنا ولا يضرنا ونرد على أعقابنا بعد إذ هدىنا الله كالذي
استهوته الشيطين في الأرض حيران له أصحب يدعونه إلى الهدى ائتنا ۗ قل إن هدى الله هو الهدى
وأمرنا لنسلم لرب العلمين ﴿٧١﴾ وأن أقيموا الصلوة واتقوه ۚ وهو الذي إليه تحشرون ﴿٧٢﴾ وهو الذي خلق السموت و
الأرض بالحق ۖ ويوم يقول كن فيكون ۚ قوله الحق ۚ وله الملك يوم ينفخ في الصور ۚ علم الغيب والشهادة ۚ

70. (و ذر . . . يكفرون) And leave those alone who[500] have taken their religion[501] as a play and a sport,[502] and whom the life of the world has beguiled.[503] And admonish thou them by verses[504] lest a soul may be given up to perdition[505] for what it has earned,[506] *when* for him there shall be no friend or intercessor besides Allah,[507] and *when* if he offers every equivalent it shall not be accepted of him. Those are they who are given up to perdition[508] for what they have earned. For them shall be drink of boiling water and an afflictive torment, for they were wont to disbelieve.

SECTION 9

71. (قل . . . العلمين) Say thou:[509] shall we call upon, beside Allah, what *can* neither profit us[510] nor hurt us,[511] and shall we turn our heels after Allah has guided us, like one whom devils have beguiled *to wander* bewildered in the land, his companions calling him to the right path: come to us?[512] Say thou: verily the guidance of Allah is the *real* Guidance,[513] and we are bidden to submit ourselves to the Lord of the worlds:

72. (و ان . . . تحشرون) And that: establish prayer and fear Him, and it is He to whom you shall be gathered.

500. —like many of the moderns—

501. 'Their religion' is the religion which it was incumbent upon them to accept, that is, the religion of Islam. (Th).

502. (and long association with whom is sure to weaken, if not altogether undermine, the Muslim's pride in the peculiar theocratic culture of Islam).

503. (in the worship of mammon and power).

504. *i. e.*, by means of the Holy Qur'ān.

505. ابسله is synonymous with عرضه meaning 'He gave him up, delivered him, delivered him over, or consigned him, to destruction, or to punishment.' (LL)

506. (of its misdeeds).

507. And so the doctrine of vicarious atonement is purely illusory.

508. (for they did not profit by admonition and paid no heed to the voice of reason).

509. (on behalf of the Muslim community, O Prophet!).

510. (if we worship it).

511. (if we deny it).

512. The purport is : shall we revert to the worship of the lifeless, powerless, false gods? In that case we should be like one whom the devils have led away in the desert, and his former companions continue calling him to the right path, but he in utter confusion and bewilderment pays no heed to their call.

513. and that we fortunately possess.

وَهُوَ الْحَكِيمُ الْخَبِيرُ ۝ وَإِذْ قَالَ إِبْرٰهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً إِنِّي أَرٰكَ وَقَوْمَكَ فِي ضَلٰلٍ مُّبِينٍ ۝
وَكَذٰلِكَ نُرِي إِبْرٰهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ۝ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأٰ كَوْكَبًا
قَالَ هٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْأٰفِلِينَ ۝ فَلَمَّا رَأَ الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي
رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّآلِّينَ ۝ فَلَمَّا رَأَ الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّي هٰذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يٰقَوْمِ
إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ۝ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ حَنِيفًا

73. (وهو . . . الخبير) It is He who has created the heavens and the earth with a purpose.[514] And the Day *when* he says: be, it[515] shall become.[516] His saying is the Reality.[517] His will be the dominion[518] the Day the Trumpet will be blown.[519] Knower of the Unseen[520] and the seen,[521], He is the Wise,[522] the Aware.[523]

74. (و اذ . . . مبين) *Re-call* when Ibrāhīm[524] said to his father, Āzar:[425] takest thou idols for gods?[526] I see thou and thy people in manifest error.[527]

75. (وكذلك . . . الموقنين) And in like manner did We show Ibrāhīm the governance of the heavens and the earth,[528] in order[529] that he might become of the convinced.[530]

76. (فلما . . . الافلين) Then when[531] the night darkened on him, he saw a star.[532] He said:[533] this is my Lord.[534] Then when it set, he said:[535] I love not he setting ones.[536]

77. (فلما . . . الضالين) Then[537] when he saw the moon rising up,[538] he said: is my Lord. Then when it set he said: were it not that my Lord kept me ding,[539] I must have been of the erring people.[540]

78. (فلما . . . تشركون) Then[541] when he saw the sun rising up,[542] he said: this is my Lord! this is the greatest.[543] Then when it set, he said: O my people! I am quit of what you associate[544] *with God*.

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514. *i. e.*, with purpose, and not out of fun and frivolity.

515. *i. e.*, that Day.

516. *i. e.*, shall come into being forthwith; so that that Day is neither far away nor difficult to arrive.

517. *i. e.*, whatever He utters must and shall be accomplished in fact. الحق here is not 'the truth.' It expresses the idea of the overpowering efficacy of His word.

518. —apparent to one and all—

519. for the second time, and every dead being is raised to life.

520. *i. e.*, whatever is kept secret.

521. *i. e.*, whatever is open and public.

522. *i. e.*, recompensing each as is meet and proper.

523. *i. e.*, One from whom none can hide anything.

524. Abraham of the Bible. (2160-1985 B. C.). See P. I, nn. 556, 559, 618 ff.

525. 'Terah' of the Bible; variously spelt as Zarah and Therach in the Talmud and Athar by Eusebius. 'The chief officer of King Nimrod, and a great favourite with his royal master; (Polano, *op. cit.*, p. 30). 'The apocryphal books of the Old Testament such as the Book, Jasher, represent Terah to have been a great soldier and commander of the armies of the king of Babylon.' (Marston, *The Bible is True*, p. 108). That he was an idolater is also affirmed by the Bible. 'Your fathers dwelt on the other side of the flood in old time, even Terah, the Father of Abraham, and the father of Nachor: and they served other gods' (Josh. 24 : 2). 'According to Midrash, Terah, in addition to being an idolater himself, made and sold idols.' (JE. XII, p. 107). According to Muslim traditions he was a carver of idols.

526. 'Idolatry and image-worship form a very striking feature of the Babylonian religious system, and already meet us in an advanced stage of development in the earliest cultural period of which material 'remains have been preserved.' (ERE. VII, p. 117). 'Even Therach, who still remained chief officer to the king, became a worshipper of idols. In his house he had twelve large images of wood and stone, a separate god for each month in the year, and to these he prayed and made obeisance (Polano, *op. cit*, p. 34). See also n. 525 above.

527. *i. e.*, steeped in gross polytheism. The Babylonian religion was an admixture of animism, image-cult, and nature-worship. 'The religion of Babylonia in the earliest form known to us may be defined as a combination of local cults with animistic conceptions of the power of nature, with which man was either brought into immediate contact, or which affected his aims and his welfare. Each centre had its special patron deity—in most cases conceived as masculine—who was brought into association with some natural phenomenon. The two powers most commonly chosen were the sun and the moon, and by the side of these we find streams and stones personified as gods.' (DB. V, pp. 536-37).

528. *i. e.*, We gave him a right apprehension of the government of the world and the heavenly bodies.

529. (this We did).

530. *i. e.*, may grow firmer in his faith. *Cf.* the Talmud. 'From his earliest childhood Abraham was a lover of the Lord. God had granted him a wise heart ready to comprehend and understand the majesty of the Eternal, and able to despise the vanity of idolatry. (Polano, *op. cit.*, p. 33).

531. (once upon a time).

532. This may be either Jupiter (Marduk), the chief god or Venus (Ishtar)

the chief goddess, of Babylonia.

533. (to his people, by way of chiding them).

534. (and yours, as you assert). The star-worship of the Babylonians is almost proverbial. It formed an important and integral part of their religion.

535. *i. e.*, uttered publicly.

536. (as Lords) *i. e.*, the bodies that suffer change at the hands of some one else are not fit to be assumed as gods. Obviously, this reasoning of Abraham is not to convert himself, but to convince the polytheists all around him.

537. – after this argument had no effect on the polytheists—

538. (and shined forth in splendour and impressed the onlookers). 'Then the moon rose and when Abram saw it shining in the heavens surrounded by its myriads of stars, he said, "Perhaps these are the gods who have created all things," and he uttered prayers to them. But when the morning dawned and the stars paled, and the moon faded into silvery whiteness, Abram knew God, and said, "There is a higher power, a Supreme Being, and these luminaries are but His servants, the work of His hands." From that day even until the day of his death, Abram knew the Lord and walked in His ways.' (Polano, *op. cit.*, p. 34).

539. (by such signs and arguments). When quite a child, beholding the brilliant splendour of the noonday sun and the reflected glory which is cast upon all objects around, he said, "Surely this brilliant light must be a god, to him will I render worship." (Polano, *op. cit.*, p. 33). According to Josephus, the monotheism of Abraham 'was derived from the irregular phenomena that were visible both on land and sea as well as those that happen to the sun, and moon, and all the heavenly bodies.' ("Ant", I. 7.: 1).

540. *i. e.*, of the moon-worshippers. 'Temples to the moon-god are found in all the large cities of Babylonia and Assyria. (EBr. XX, p. 703). Ur, the Chaldean capital, 'was an ancient seat of lunar worship.' (JE. XII, p. 380). 'The great temple of the Third Dynasty at Ur was dedicated to the Moon Goddess. The temple was the abode of the patron deity, and the city was its appanage; the chief priest as the representative of the deity was the ruler of the city and state.' (Gregory, *op. cit.*, p. 13).

541. —after even this argument had had no effect on his people—

542. (and shine forth in splendour).

543. (and the highest, as the same appears to the naked eye). 'In ancient Babylonia the Sun was worshipped from immemorial antiquity. The ideogram of the Sun, like that of the moon, in the Babylonian language is always preceded by a determinative which implies divinity . . . . There was no deity of the pantheon whose worship enjoyed an equally continued popularity from the earliest to the latest time both in Babylonia and Assyria.' (FWN. I, pp. 529-530).

544. (*i. e.* idols and heavenly bodies). 'As the twilight deepened the youth ceased his supplications, saying, "No, this cannot be a god. Where then can I find the Creator, He who made the heavens and the earth?" 'He looked towards the west, the south, the north, and to the east.' (Polano *op. cit.*, p. 33).

وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ۝ وَحَآجَّهٗ قَوْمُهٗ ۚ قَالَ اَتُحَآجُّوْٓنِّيْ فِي اللّٰهِ وَقَدْ هَدٰىنِ ۚ وَلَآ اَخَافُ مَا تُشْرِكُوْنَ بِهٖٓ اِلَّآ اَنْ يَّشَآءَ
رَبِّيْ شَيْـًٔا ۚ وَسِعَ رَبِّيْ كُلَّ شَيْءٍ عِلْمًا ۚ اَفَلَا تَتَذَكَّرُوْنَ ۝ وَكَيْفَ اَخَافُ مَآ اَشْرَكْتُمْ وَلَا تَخَافُوْنَ اَنَّكُمْ اَشْرَكْتُمْ
بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ عَلَيْكُمْ سُلْطٰنًا ۚ فَاَيُّ الْفَرِيْقَيْنِ اَحَقُّ بِالْاَمْنِ ۚ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝ اَلَّذِيْنَ اٰمَنُوْا وَلَمْ
يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ ۝ وَتِلْكَ حُجَّتُنَآ اٰتَيْنٰهَآ اِبْرٰهِيْمَ عَلٰى قَوْمِهٖ ۚ نَرْفَعُ
دَرَجٰتٍ مَّنْ نَّشَآءُ ۚ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ۝ وَوَهَبْنَا لَهٗٓ اِسْحٰقَ وَيَعْقُوْبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوْحًا هَدَيْنَا مِنْ قَبْلُ وَ
مِنْ ذُرِّيَّتِهٖ دَاوٗدَ

79. (انى . . . المشركين) Verily I have set my face[545] towards Him who has created the heavens and the earth, upright, and I am not of the associators.[546]

80. (وحاجه . . . تتذكرون) And his people contended with him.[547] He said: do you contend with me regarding Allah[548] when[549] He has guided me?[550] I am not *at all* afraid of what you associate with Him,[551] save aught that my Lord may will.[552] My Lord comprehends everything *in His* knowledge.[553] Will you not then be admonished?

81. (وكيف . . . تعلمون) And how should I fear what you have associated[554] *with Him,* while you do not fear to associate with Allah that for which[555] He has sent down to you no authority? Which then of the two parties[556] is worthier of security, if you but knew?

82. (الذين . . . مهتدون) *It is* those who believe and do not confound their belief with wrong-doing.[557] These! theirs is the security[558] and they are the guided.

SECTION 10

83. (وتلك . . . عليم) This was the argument which We gave to Ibrāhīm against his people. We raise in degrees[559] whom We please; verily thy Lord is Wise,[560] Knowing [561]

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545. (already firmly and truly).

546. (and now I declare my faith openly). See also P. I, nn. 618, 619.

547. (after the wont of all foolish, disbelieving peoples).

548. *i. e.*, concerning a thing so obvious.

549. The particle و here is expressive of simultaneous action, and should be rendered 'when'.

550. (to His way) *i. e.*, does it behove men of ignorance to wrangle with a man of this confident Faith ?

551. —devoid of power as they absolutely are—

552. (against me). The purport is :—What have I, with my true knowledge

of God and faith in Him, to fear from them ? It is you, the godless, who have just grounds for fear. So I am not all afraid of your powerless gods who cannot hurt me, except that God be pleased to afflict me Himself.

553. *i. e.*, He is all-knowing as also He is all-Powerful, whereas your gods possess neither power nor knowledge.

554. (considering the absolute impotence of these beings).

555. *i. e.*, for whose divinity.

556. *i. e.*, the one of the believers, and the other of the infidels.

557. (the worst form of which is polytheism).

558. (from punishment in the Hereafter).

559. (of knowledge, wisdom and piety).

560. (Who gives to each what befits him).

561. (Who knows well the capacities of all).

وَسُلَيْمٰنَ وَاَيُّوْبَ وَيُوْسُفَ وَمُوْسٰى وَهٰرُوْنَ ؕ وَكَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ۙ وَزَكَرِيَّا وَيَحْيٰى وَعِيْسٰى وَاِلْيَاسَ ؕ كُلٌّ مِّنَ
الصّٰلِحِيْنَ ۙ وَاِسْمٰعِيْلَ وَالْيَسَعَ وَيُوْنُسَ وَلُوْطًا ؕ وَكُلًّا فَضَّلْنَا عَلَى الْعٰلَمِيْنَ ۙ وَمِنْ اٰبَآئِهِمْ وَذُرِّيّٰتِهِمْ وَاِخْوَانِهِمْ ۚ
وَاجْتَبَيْنٰهُمْ وَهَدَيْنٰهُمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَلَوْ اَشْرَكُوْا لَحَبِطَ
عَنْهُمْ مَّا كَانُوْا يَعْمَلُوْنَ اُولٰٓئِكَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَاِنْ يَّكْفُرْ بِهَا هٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا
قَوْمًا لَّيْسُوْا بِهَا بِكٰفِرِيْنَ اُولٰٓئِكَ الَّذِيْنَ هَدَى اللّٰهُ فَبِهُدٰىهُمُ اقْتَدِهْ ؕ قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا ؕ اِنْ هُوَ
اِلَّا ذِكْرٰى لِلْعٰلَمِيْنَ وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖٓ اِذْ قَالُوْا مَآ

84. (ووهبنا . . . المحسنين) And We bestowed upon him Is'hāq[562] and Y'aqūb:[563] each one We guided.[564] And Nūh[565] We had guided before, and of his[566] progeny Dāūd[566-A] and Sulaimān[566-B] and Ayyūb[566-C] and Yūsuf[566-D] and Mūsā[566-E] and Hārūn;[567] and thus We recompense the well-doers.

85. (وزكريا . . . الصلحين) And also Zakariyya[567-A] and Yahyā[567-B] and 'Isā[567-C] and Ilyās:[568] each one *was* of the righteous.

86. (واسمعيل . . . العلمين) And *also* Ismā'īl and Al-yasa,[569] and Yūnus and Lūt: each of them We preferred[570] above the worlds.

87. (ومن . . . مستقيم) And *also* some of their fathers and their progeny and their brethren; We chose them and guided them on the right path.

88. (ذلك . . . يعملون) This is the guidance of Allah with which He guides whomsoever of His creatures He wills. And if they[571] had associated[572] to naught would have come all that they were wont to do.[573]

89. (اولئك . . . بكفرين) Those are they to whom We gave the Book and judgement and prophethood.[574] Wherefore if those[575] disbelieve therein,[576] We have surely entrusted it[577] to a people who are not disbelievers therein.[578]

90. (اولئك . . . العلمين) Those[579] are they whom Allah had guided;[580] so follow thou their guidance.[581] Say thou: I ask no wage[582] for it[583] it is but an admonition to the worlds.[584]

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562. (as a son). Isaac of the Bible. (2060-1880 B.C.)

563. (as a grandson) Jacob of the Bible. (2000-1850 B.C.)

564. (and put on the right path as an apostle and also as a measure of grace on Abraham).

565. (Noah of the Bible: an ancestor of Abraham).

566. The antecedent of this pronoun is Abraham who is the principal person spoken of in the passage.

566-A. David of the Bible (D. 962 B. C.)

566-B. Solomon of the Bible. (D. 932 B.C.)

566-C. Job of the Bible. Date uncertain. See P. XVII, n. 181; XXIII, n. 391.

566-D. Joseph of the Bible. (1910—1800 B.C.)

566-E. Moses of the Bible. (1520-1400 B.C.)

567. (all of them We guide). Aaron of the Bible.

567-A. Zacharias (Zachriah) of the N. T. (1 Ch. 24: 10; Lk. 1: 5ff)

567-B. John the Baptist. (D. 30 C.E.)

567-C. Jesus of the NT. (B.C. 29 C.E.)

568. For the identity of Ilyās see P. XXIII, n. 226.

569. Elisha of the Bible, the successor of Elijah. See 1 Ki. 19: 16, 19 etc. 'Of no biblical personage are so many miracles recounted as of him.' (VJE. p. 202).

570. (by his apostleship).

571. —even they, the chosen ones, the favoured ones—

572. with Him.

573. This entirely negatives and refutes the charge of heinous offences and idolatrous practices brought against these high and holy personages by the compilers of the Bible.

574. (and yet they were denied by their peoples).

575. *i. e.*, the present-day infidels.

576. *i. e.*, in thy prophethood!

577. *i. e.*, belief in thy prophethood, O prophet!

578. (so be consoled and grieve not, O Prophet!). The reference is to the Refugees (*muhājirīn*) and the Helpers (*ansār*) of the holy Prophet's time.

579. *i. e.*, the prophets named in the preceding verses.

580. in the ways of patience and perseverance.

581. (in this respect, and be not downcast or dejected, O Prophet!).

582. (which I should covet, and the loss of which I should fear).

583. *i. e.*, for this preaching and publishing of the Holy Qur'ān. I have no purpose of my own to serve by this vocation.

584. (for their own benefit). Note the universality of the Qur'ānic message. It addresses itself not to the Arabs, but to the world at large. The Holy Book, even according to the testimony of the non-Muslim observers, 'has exercised a great control over the destinies of mankind, and still serves as a rule of life to a very large portion of our race'. (Draper, *Intellectual Development of Europe*, I, p. 340). And to them it is a matter of wonder . . . , 'how deeply to this book Asia and Africa are indebted for daily guidance, how deeply Europe and America for the light of science.' (p. 345). According to one of the most recent European scholars 'though the youngest of the epoch-making books, the Koran is the most widely read book ever written.' (Hitti, *op. cit.*, p. 126).

أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ۗ قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ ۖ تَجْعَلُونَهُ
قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۖ وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوا أَنتُمْ وَلَا آبَاؤُكُمْ ۖ قُلِ اللَّهُ ۖ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ
وَهَٰذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَالَّذِينَ يُؤْمِنُونَ
بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ
أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَا أَنزَلَ اللَّهُ ۗ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ
وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى

SECTION 11

91. (وما . . . يلعبون) They[585] did not estimate Allah with an estimation due to Him, when they said;[586] on no human being has God sent down anything *at all*.[587] Say thou: who sent down the Books with which Mūsā came, a light and guidance to mankind, which you have made into *separate* parchments.[588] *Some of* it you disclose and much *of it* you conceal.[589] And you were taught what you know not,[590] neither you[591] nor your fathers. Say thou: Allah.[592] And leave them alone sporting[593] in their vain discourse.

92. (وهذا . . . يحافظون) And this is a Book[594] We have sent down,[595] blessed[596] and confirming what has been before it.[597] And *it is sent* that thou mayest warn with it the mother of towns[598] and those around it.[599] And those who believe in the Hereafter believe in it[600] and they guard the prayer.

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585. *i. e.*, the infidels in general; the Jews in particular.

586. (going so far in their perversity as to deny the gift of Revelation altogether).

587. (by way of verbal and literal Revelation).

588. Or, the separate 'Books' of the Old Testament! O Jews!

589. (as it may suit your purpose).

590. (before receiving that Book).

591. (of the present generation of Israel).

592. *i. e.*, it is He Who sent down that Book.

593. (and cavilling).

594. (similar to the Torah).

595. (to thee, O Prophet!).

596. *i. e.*, abounding in good. 'Blessed' not only in the sense that it has received God's blessings, but also in the sense that it brings blessings, both temporal and spiritual, to others. 'A book which has . . . . been the consolation and the support of millions in many ages.' (Lecky, *op. cit.*, II, p. 106).

597. (of other Scriptures).

598. (Primarily and in the first instance ام القرى is the mother of the towns; the metropolis particularly Makka; because asserted to be in the middle of the earth; or because it is the Kiblah of all men, and thither they repair; or because it is the greatest of towns in dignity.' (LL) See also P. XXV. n. 30.

599. (in general). *i. e.*, the whole of mankind.

600. *i. e.*, in this Book.

اللّٰهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ اٰيٰتِهٖ تَسْتَكْبِرُوْنَ ۝ وَلَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ وَّتَرَكْتُمْ مَّا خَوَّلْنٰكُمْ
وَرَآءَ ظُهُوْرِكُمْ ۚ وَمَا نَرٰى مَعَكُمْ شُفَعَآءَكُمُ الَّذِيْنَ زَعَمْتُمْ اَنَّهُمْ فِيْكُمْ شُرَكٰٓؤُا ۚ لَقَدْ تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ
مَّا كُنْتُمْ تَزْعُمُوْنَ ۝ اِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَالنَّوٰى ۚ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۚ ذٰلِكُمُ اللّٰهُ فَاَنّٰى
تُؤْفَكُوْنَ ۝ فَالِقُ الْاِصْبَاحِ ۚ وَجَعَلَ الَّيْلَ سَكَنًا وَّالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ۝ وَهُوَ الَّذِيْ
جَعَلَ لَكُمُ النُّجُوْمَ لِتَهْتَدُوْا بِهَا فِيْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ ۚ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ۝ وَهُوَ الَّذِيْٓ اَنْشَاَكُمْ
مِّنْ نَّفْسٍ وَّاحِدَةٍ فَمُسْتَقَرٌّ وَّمُسْتَوْدَعٌ ۚ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ

93. (ومن . . . تستكبرون) And who is a greater wrong-doer than one who fabricates a lie against Allah or says: a Revelation has come to me whereas no Revelation has come to him in aught, and one who says[601] I shall send down the like of what Allah has sent down. Would that thou seest when the wrong-doers are in the pangs of death while the angels[602] are stretching forth their hands[603] *saying*: yield up your souls; to-day you will be awarded a torment of ignominy for what you have been saying of Allah other than the truth, and against His signs you were wont to be stiff-necked.[604]

94. (ولقد . . . تزعمون) And now[605] ye are come to Us singly[606] even as We created you for the first time,[607] and you have left behind your backs what We had granted to you;[608] and We do not see along with you your intercessors[609] whom you fancied were *Our* associaties in respect of you[610] as you asserted. Now[611] are the ties between you[612] severed, and strayed from you is what you were wont to assert.

SECTION 12

95. (ان . . . تؤفكون) Allah is the Cleaver of seed-grain and the date-stone.[613] He brings forth the living from the lifeless[614] and *He* is the Bringer-forth of the lifeless from the living.[615] Such is Allah;[616] whither away are you then deviating?

96. (فالق . . . العليم) Cleaver of the dawn.[617] He has appointed the night as a repose[618] and *appointed* the sun and the moon[619] according to a reckoning.[620] That[621] is the disposition of the Mighty,[622] the Knowing.[623]

97. (وهو الذى . . . يعلمون) It is He who has made for you[624] the stars that you may be guided[625] with them in the darkness[626] of the land and the sea.[627] Surely We have expounded the signs[628] for a people who know.

601. in a jeering mood.

602. (of death). The plural form of the word denotes the class of angels.

603. (to snatch the souls of these ungodly people). The phrase may also

mean: 'The angels being made to have dominion over them by absolute force and power.' (LL)

604. All this will have the effect of striking further terror in their hearts.

605. *i. e.*, on the Day of Judgment. Thus would God address the culprits.

606. *i. e.*, alone, and separated from all your allies of whose support you were so confident in your lifetime.

607. *i. e.*, naked and helpless; bereft of all your possessions.

608. (of property, and of which you used to be so proud).

609. *i. e.*, your saviours on whose intercession you presumed so much.

610. (and your affairs).

611. (when face to face with full reality).

612. *i. e.*, between you and your 'saviours'.

613. (so that He produces from them green leaves and fruits).

614. (as a bird from an egg).

615. (as an egg from a bird).

616. The matchless, the Unequalled, the One without a second.

617. (from the dark). In this instance, the 'Cleaver' has the same sense as the 'Creator.' (LL)

618. (and tranquillity).

619. (and their movements).

620. *i. e.*, subjected them to a definite Plan.

621. *i. e.*, this ordinance of the regular movements of the astronomical universe.

622. *i. e.*, Able to order whatever He will.

623. *i. e.*, well Aware of the capacities, potentialities and needs of His creatures.

624. (to serve as beacons).

625. How foolish then of mankind to worship as gods the heavenly bodies that are themselves subservient to the affairs of men.

626. *i. e.*, while journeying in dark night.

627. Stars are of equal service to the travellers of the desert and to the mariners.

628. (of Our might, favour and uniqueness). They demonstrate that these heavenly bodies are as much subject to His will and control as any of the humblest objects in the universe.

يفقهون ۝ وهو الذي أنزل من السماء ماء فأخرجنا به نبات كل شيء فأخرجنا منه خضرا نخرج منه
حبا متراكبا ومن النخل من طلعها قنوان دانية وجنت من أعناب والزيتون والرمان مشتبها وغير
متشابه انظروا إلى ثمره إذا أثمر وينعه إن في ذلكم لأيت لقوم يؤمنون ۝ وجعلوا لله شركاء الجن و
خلقهم وخرقوا له بنين وبنت بغير علم سبحنه وتعلى عما يصفون ۝ بديع السموت والأرض أنى يكون له
ولد ولم تكن له صاحبة وخلق كل شيء وهو بكل شيء عليم ۝ ذلكم الله ربكم لا إله إلا هو خالق
كل شيء فاعبدوه وهو على كل شيء وكيل ۝ لا تدركه الأبصار وهو يدرك

98. (و هوالذی . . . یفقهون) It is He who has produced you from one person,[629] and *provided for you* an abode[630] and a depository.[631] Surely We have expounded the signs[632] for a people who understand.

99. (وهوالذی . . . یؤمنون) It is He who has sent down water from the heaven[633] and We have thereby brought forth growth[634] of every kind,[635] and out of it We have brought forth green stalks from which We produce[636] close-growing seed-grain. And from the date-stone: from the spathe thereof *come forth* clusters of dates low-hanging; and gardens of grapes, and the olive, and the pomegranate, like unto one another and[637] unlike. Look at the fruit thereof when it fruits[638] and the reforming thereof.[639] Verily in them[640] are signs[641] for a people who believe.[642]

100. (و جعلوا . . . یصفون) And they[643] have set up genii[644] as associates of Allah,[645] whereas He has created them,[646] and they[647] impute to Him falsely[648] without knowledge, sons and daughters.[649] Hallowed be He and far Above what they ascribe!

SECTION 13

101. (بدیع . . . علیم) Originator of the heavens and the earth![650] How should He have a son when there is for Him no spouse?[651] He has created everything[652] and He is the Knower of everything.[653]

102. (ذلکم . . . وکیل) Such is Allah, your Lord![654] There is no God but He,[655] the Creator of everything: so worship Him.[656] And He is of everything a Guardian.

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629. (O mankind!) *i. e.*, from one single person, Adam. This clearly enunciates the unity of the human race. Races of men, however diverse they may be and however divergent in their characteristics, have nevertheless a common origin and have sprung from the same ancestry. See P. IV, n. 477; IX, n. 346; XXIII, n. 481.

630. (in the wombs of your mothers).

631. (in the loins of your fathers).

632. (of Our right, power and uniqueness).
633. 'From heaven' means 'from the direction of heaven.' (Bdh.)
634. نبات is anything that vegetates or germinates in the earth.
635. *i. e.*, of diverse qualities, although the source—rain—is single.
636. (at the harvest time).
637. (some others).
638. *i. e.*, when it is beginning to fruit and is yet raw and unfit for use.
639. *i. e.*, when it has grown to maturity and is perfectly fit for use.
640. *i. e.*, in all these processes and changes.
641. (of Our might and majesty).
642. Or 'a people who are minded to believe.' (Th.)
643. *i. e.*, the pagans.

644. *Jinn* are a definite order of conscious beings, intelligent, corporeal and usually invisible, made of smokeless flame, as men are of clay, created before Adam. They eat and drink, and propagate their species, and are subject to death, much in the same way as human beings are, though as a rule invisible to the human eye. They manifest themselves to men at will, mostly under animal form.

645. (and these the Arab pagans were wont to placate by offering sacrifices and to conjure by magical formulae). 'In the belief of the heathen Arabs', says Robertson Smith, 'nature is full of living beings of superhuman kind, the *Jinn* or demons,' (*'Religion of the Semites'*, p. 119). 'The *Jinn* like "demons" and their kind, 'explains an annotator, Dr. S. A. Cook' 'serve conveniently to explain whatever is not due to "natural" causes, or that has a supernatural origin, and cannot be associated with any of the known gods or spirits . . . . The *jinn* is rather a class-god or species.' (pp. 538, 539). 'The Bedouin peopled the desert with living things of beastly nature called jinn or demons. These jinn differ from the gods not so much in their nature as in their relation to man. The gods are on the whole friendly; the jinn, hostile . . . . To the gods belong the regions frequented by men; to the jinn belong the unknown and untrodden parts of the wilderness' (Hitti, *op. cit.*, p. 98).

646. (much in the same way as he has created humankind. So how can a mere creature be, in any sense, a partner or an equal to his Creator ?)

647. *i. e.*, another class of infidels.

648. A variant of the verb is خرّقوا, which intensifies the sense of false imputation.

649. The allusion is both to the Christian and pagan blasphemies.

650. (and of all else by a simple act of His all-powerful will, out of nothing). See P. I, nn. 525, 527.

651. This refutes the polytheism of several peoples like the Hindus, the Babylonians, and the Egyptians, which maintained that each god had a female companion or consort. Indian polytheism went still further. 'Even God', according

to the Upanishads, 'had a desire for progeny and wanted a wife unto Himself for propagation.' (Indra, *Status of Women in Ancient India*, pp. 129-133). See P. V, n. 513.

652. (big or small, out of nothing).

653. He is Omniscient as He is Omnipotent.

654. *i. e.*, The Being with all these attributes of Perfection.

655. This is not monolatry, but the highest, the purest and the most uncompromising monotheism ever found in the religious literature of the world. See P. II, n. 108.

656. (to the exclusion of all other worships).

الأبصار وهو اللطيف الخبير ۝ قد جاءكم بصائر من ربكم فمن أبصر فلنفسه ومن عمي فعليها وما أنا
عليكم بحفيظ ۝ وكذلك نصرف الآيات وليقولوا درست ولنبينه لقوم يعلمون ۝ اتبع ما أوحي إليك من
ربك لا إله إلا هو وأعرض عن المشركين ۝ ولو شاء الله ما أشركوا وما جعلناك عليهم حفيظا وما أنت
عليهم بوكيل ۝ ولا تسبوا الذين يدعون من دون الله فيسبوا الله عدوا بغير علم كذلك زينا لكل أمة
عملهم ثم إلى ربهم مرجعهم فينبئهم بما كانوا يعملون ۝ وأقسموا بالله جهد أيمانهم لئن جاءتهم
آية ليؤمنن بها قل إنما الآيات عند الله وما يشعركم أنها إذا جاءت لا يؤمنون ۝ ونقلب أفئدتهم
وأبصارهم كما لم يؤمنوا به أول مرة ونذرهم في طغيانهم يعمهون ۝

103. (لاتدركه . . . الخبير) Sights comprehend Him not,[657] He comprehends all sights;[658] and He is the Subtle,[659] the Aware.[660]

104. (قد جاءكم . . . بحفيظ) Surely there has come to you enlightenment[661] from your Lord. Whatsoever then will see will *do so* for his own soul,[662] and whosoever blinds himself, will *do so* to his *own hurt*. And *say thou*: I am not over you an overseer.[663]

105. (وكذلك . . . يعلمون) And thus We variously propound the revelation,[664] and *this is* in order that[665] they[666] may say:[667] thou hast studied;[668] and that We may expound it[669] to a people who know.

106. (اتبع . . . المشركين) Follow thou[670] what has been revealed to thee by thy Lord; no god is there but He, and turn thou away from the polytheists.[671]

107. (ولوشاء . . . بوكيل) Had Allah willed,[672] they would not have joined others *with Him*;[673] and We have not made thee a watcher over them, nor art thou an overseer unto them.

108. (ولا . . . يعملون) Revile not[674] those whom they[675] invoke[676] besides Allah, lest they may revile Allah spitefully without knowledge. Thus fair-seeming to every community We have made their work;[677] then to their Lord is their return, *and* then He will declare to them what they were wont to work.[678]

109. (واقسموا . . . لايؤمنون) And they[679] swore by God with thee their solemn oaths if there came to them a sign[680] they would surely believe therein. Say thou: signs are but with Allah,[681] and what will make you perceive[682] that *even* if it[683] came they will not believe.

110. (ونقلب . . . يعمهون) And We shall turn aside[684] their hearts[685] and their eye-sights,[686] even as they disbelieved therein[687] for the first time, and We shall let them wander in their exorbitance perplexed.[688]

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657. *i. e.*, the Incomprehensible; the Illimitable.

658. (by His knowledge as well as His power).

659. *i. e.*, the Invisible to the eye; the Imperceptible to the senses.

660. *i. e.*, the All-Knowing.

661. *i. e.*, clear evidences for the unity of God and the messengership of His Prophet.

662. *i. e.*, the advantage thereof will redound to his own soul.

663. *i. e.*, my duties end with the preaching.

664. (that thou mayest preach them to all).

665. *i. e.*, a consequence of thy preaching will be that.

666. *i. e.*, the arch-infidels.

667. (in the frenzy of their denial and defiance).

668. (deep and well at the Jewish and Christian sources, and thou retailest to us what thou hast learnt of them). A charge repeated and reiterated with amazing uniformity by the modern lights of Judaism and Christianity.

669. *i. e.*, the subject-matter of the Holy Qur'ān.

670. (as thou hast hitherto followed, O Prophet!).

671. (taking no notice of their denial; ignoring them).

672. (in His universal Plan).

673. (and everyone, irrespective of his 'will to believe', would have automatically followed the right course).

674. (while arguing with the infidels, O believers!).

675. *i. e.*, the infidels.

676. (as gods).

677. (in this world, and do not inflict punishment on them immediately). This world of phenomena is a world of trial and temptation, and not of requital and retribution.

678. (and will judge accordingly).

679. *i. e.*, some of the infidels.

680. (of their choice), *i. e.*, a miracle such as they desired and demanded.

681. Here is one of the most important teachings of Islam. Miracles, signs, wonders, portents, or whatever they might be called, in no case occur by any action of the messenger of God, but by the power of God Himself. No miracle, however clear its evidentiary value, is ever an act of a mortal. The prophet or apostle has no hand in its causation; he only uses it, by the command of God, as an evidence of the varacity of his claim. A miracle is nothing but an invasion of the order of nature, *as known to us in common experience, by the command of the Creator of nature,* to exhibit the veracity of the claims of His messenger. See P. I, nn. 534, 537 and

n. 538 and also P. XIII, n. 223.

682. (O believers !). Some of the Muslims fondly imagined that the infidels might yet be won over if a miracle of their choice did really occur.

683. *i. e.*, a sign or portent of their choice.

684. (as a consequence to their wilful and deliberate rejection of the truth).

685. (from willing to believe).

686. (from perceiving the truth of Islam).

687. *i. e.*, in the Holy Qur'ān, itself the greatest of miracles.

688. (and distracted, as hitherto).

ولو اننا نزلنا اليهم الملائكة وكلمهم الموتى وحشرنا عليهم كل شيء قبلا ما كانوا ليؤمنوا الا ان
يشاء الله ولكن اكثرهم يجهلون ﴿١١١﴾ وكذلك جعلنا لكل نبي عدوا شياطين الانس والجن يوحي
بعضهم الى بعض زخرف القول غرورا ولو شاء ربك ما فعلوه فذرهم وما يفترون ﴿١١٢﴾ ولتصغى
اليه افئدة الذين لا يؤمنون بالآخرة وليرضوه وليقترفوا ما هم مقترفون ﴿١١٣﴾ افغير الله ابتغي
حكما وهو الذي انزل اليكم الكتب مفصلا والذين اتينهم الكتب يعلمون انه منزل من
ربك بالحق فلا تكونن

PART VIII

SECTION 14

111. (ولو اننا . . . يجهلون) And even though We had sent down angels to them,[1] and the dead had spoken to them,[2] and We had gathered together about them everything[3] face to face,[4] they were not such as could believe,[5] unless Allah willed;[6] but most of them speak ignorantly.[7]

112. (وكذلك . . . يفترون) In this wise[8] We have appointed to every prophet[9] an enemy—devils[10] among men and jinn—inspiring to each other gilded speech[11] as a delusion. And had thy Lord willed,[12] they could not have done so. So leave them alone[13] to their fabrication.

113. (ولتصغى . . . مقترفون) And *this is*[14] in order that[15] the hearts of those who do not believe in the Hereafter may incline to it,[16] and[17] that they may remain pleased with it,[18] and[19] that they may do what they are doing.[20]

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1. *i. e.*, to these cavilling and carping infidels, who had demanded that the Prophet should raise their dead ancestors in their sight, or prevail on God and angels to appear before them bodily.
2. In order to satisfy their insensate love of the miraculous.
3. —even the hidden ones—
4. (so that they would have seen those things with their own eyes).
5. So perverse are they!
6. (and had transformed their hearts completely).
7. *i. e.*, without seriously intending at all what they say.
8. *i. e.*, as these Makkan pagans bear enmity against the Prophet.
9. (of old).
10. *i. e.*, the evil ones. See P. I, n. 63.
11. *i. e.*, fair-seeming untruths and falsehoods.
12. (in His universal Plan, that the crooked ones should have no power of evil suggestions).

13. (O Prophet!).

14. *i. e.*, this machination of the crooked ones.

15. (in the first place).

16. *i. e.*, towards that gilded world of lie and deceit. Inclination of heart towards ungodliness in the first step to infidelity.

17. (as the next stage).

18. *i. e.*, they might approve of the acts of infidelity.

19. (finally).

20. The final step is the stage of action. The misguided and the beguiled ones now not only think corruptly and wish wickedly, but also *act* viciously. Their fall by now is complete.

مِنَ الْمُمْتَرِينَ ۝ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝
وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ۝
إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝ فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ
بِآيَاتِهِ مُؤْمِنِينَ ۝ وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا
مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ۝
وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ

114. (افغير . . . الممترين) Say thou:[21] shall I then[22] seek as judge[23] other than Allah, when it is He who has sent down toward you[24] the Book[25] detailed ?[26] And those[27] whom We have vouchsafed the Book[28] know[29] that it[30] has been sent down by thy Lord in truth; so be not thou of the doubters.[31]

115. (وتمت . . . العليم) Perfected is the word of thy Lord[32] in veracity[33] and justice;[34] and none can change His words[35] And He is the Hearer,[36] the Knower.[37]

116. (وان . . . يخرصون) If thou obeyest most of them on earth, they would lead you away from the way of Allah,[38] they follow only *their* fancy and they but conjecture.[39]

117. (ان . . . بالمهتدين) Surely thy Lord! He knows best who strays and He knows best the guided ones.

118. (فكلوا . . . مؤمنين) Eat[40] of that[41] flesh[42] over which the name of Allah has been pronounced,[43] if you are believers in His revelations.

119. (ومالكم . . . بالمعتدين) And why should you not eat that *flesh* over which the name of Allah has been pronounced, while He has surely detailed for you what He has forbidden you,[44] unless you are driven thereto ?[45] Surely many[46] lead *others* astray by their desires without knowledge. Surely thy Lord! He knows best the transgressors.

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21. (O Prophet!).

22. *i. e.*, after God has endowed me, with plain proofs and strong evidences of my apostleship.

23. (to decide between me and you).

24. انزل اليكم is not quite the same thing as انزل عليكم. Hence the rendering of the former phrase as 'sent down *toward* you.'

25. Unique in the whole class of religious scriptures, and miraculous in its excellences both literary and spiritual.

26. (in all its injunctions).

27. (of old).
28. The word is here used in generic sense.
29. (by its description in their Books).
30. *i. e.*, the Holy Qur'ān.
31. (O reader!).
32. (as it has found expression in the Qur'ān).
33. (as regards the tenets and doctrines it inculcates).
34. (as regards the laws and practices it formulates).
35. Here is the boldest challenge affirming the purity, for all time, of the Holy Text.
36. (of the words uttered by the infidels).
37. (of the designs concealed by the infidels).
38. As the majority of them are wrong-headed.
39. *i. e.*, their guess-work is absolutely divorced from true and certain knowledge.
40. —now that the evil of following the lead of the infidels has been amply demonstrated,
41. (O Muslims!).
42. (lawful meat).
43. (at the time of slaughter, unassociated with any other name).
44. So that every other meat, not so specified, is perfectly lawful.
45. (by sheer necessity, which makes even forbidden animals lawful.
46. (of the infidels).

الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ۝ وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۗ وَإِنَّ الشَّيَاطِينَ
لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ۝ أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ
نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا ۚ كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا
يَعْمَلُونَ ۝ وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا
يَشْعُرُونَ ۝ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۘ اللَّهُ أَعْلَمُ حَيْثُ
يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ

120. (وذروا . . . يقترفون) Leave the outside sin and its inside.[47] Surely those who earn sin shall be requited for what they have earned.

121. (ولا . . . لمشركون) And do not eat of that over which the name of Allah has not been pronounced;[48] that is sinful.[49] Surely the devils are *ever* inspiring their friends to wrangle with you. If you[50] obey them[51] then you *will become* associators indeed[52].

SECTION 15

122. (اومن . . . يعملون) Is he who was dead[53] and We quickened him,[54] and appointed for him a light with which he walks among mankind,[55] like him[56] who is in darkness[57] from which he can not emerge?[58] Even so is made fair-seeing to the infidels what they are wont to do.[59]

123. (وكذلك . . . يشعرون) And even so We set up in every town great ones as sinners[60] that they may plot therein;[61] and[62] they plot not save against themselves[63] and they do not perceive.

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47. *i. e.*, sins both open and secret.

48. (when striking a lawful animal for slaughter).

49. (from rectitude). فسق literally is 'a going forth or a departure'; in religious speech it means 'a departure from that which is right.'

50. (O Muslims!).

51. (by either forbidding a lawful animal or allowing a forbidden one).

52. For this means the joining of others with God as the Supreme Authority.

53. (in spirit).

54. (to the life of faith).

55. (and is safe from all risks and dangers).

56. (in regard to his fate).

57. (of impiety and unbelief).

58. The meaning is that the difference between a believer and an infidel is infinite.

59. So that they persist in their career of sin and unbelief.

60. It is the influential leaders of a city who start violent opposition to the messengers of God.

61. (against God's religion).

62. *i. e.*, whereas in fact.

63. *i. e.*, they cause their own undoing.

شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ۝ فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُ
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ۚ كَذَٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ۝
وَهَٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ۝ لَهُمْ دَارُ السَّلَامِ عِندَ رَبِّهِمْ ۖ وَهُوَ وَلِيُّهُم
بِمَا كَانُوا يَعْمَلُونَ ۝ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُم مِّنَ الْإِنسِ ۖ وَقَالَ أَوْلِيَاؤُهُم مِّنَ
الْإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا ۚ قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ
اللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ۝ وَكَذَٰلِكَ

124. (واذا . . . يمكرون) And when there comes to them a sign,[64] they say: we shall not believe until we[65] are vouchsafed the like of what is vouchsafed to the messengers of Allah.[66] Allah knows best[67] where to place His messengership.[68] Surely[69] vileness before Allah[70] and severe chastisement[71] shall befall those who have sinned for what they were wont to plot.

125. (فمن . . . يؤمنون) So whom Allah wills that He shall guide,[72] He expends his breast for Islam;[73] and whom He wills that He shall send astray,[74] He makes his breast strait, narrow,[75] as if he was mounting up to the heaven.[76] Thus Allah lays the abomination on those who believe not.[77]

126. (وهذا . . . يذكرون) And this[78] is the path of thy Lord, straight. Certainly We have explained the revelation to a people who would be admonished.

127. (لهم . . . يعملون) Theirs is an abode of peace[79] with their Lord;[80] and He shall be their Patron for what they have been doing.

128. (ويوم . . . عليم) On the day when He will gather them *all* together:[81] O company of jinn! you have made much of mankind.[82] And their friends among mankind will say:[83] Our Lord! much use some of us made of others,[84] and *now* we have reached the appointed term which Thou appointedest for us.[85] He will say:[86] the Fire shall be your abode where *you shall be as* abiders,[87] save as Allah may will. Surely thy Lord is Wise,[88] Knowing.[89]

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64. (confirming the truth of Our message and messenger).
65. (ourselves).
66. Such as the gift of prophecy, the sight of angels, etc.
67. يعلم is here suppressed being implied by اعلم .
68. He alone, in His infinite wisdom and knowledge, knows who is fit to carry out His commission and to receive His highest gifts.
69. *i. e.*, in the Hereafter.
70. (as a meed for their inordinate vanity and conceit).

71. (as a meed for their careers of sin and rebellion).
72. (to the true faith).
73. (so that he becomes eager to receive the truth).
74. (as a consequence to his career of persistent defiance and arrogance).
75. (so that the acceptace of Islam seems to him the hardest of tasks).
76. (panting and gasping).
77. *i. e.*, those who wilfully reject the truth of Islam.
78. (religion of Islam).
79. (and everlasting security).
80. (in the Hereafter). 'دارالسلام is an appellation of Paradise, as being the abode of everlasting safety, or security.' (LL)
81. (He will address the wicked genii thus).
82. (by way of tempting and seducing them to sin and infidelity).
83. (by way of confession).
84. 'Some of us' refers to men, and 'others' to genii. Sinners among men will confess that they greatly profited by the company of the evil spirits.
85. (The advent of which we always denied and ridiculed).
86. (to the infidels, both from among men and genii).
87. (for ever).
88. Whose punishment is always just, reasonable and duly proportioned.
89. Who is well aware of the amount of guilt of everyone.

نُوَلِّي بَعْضَ الظّٰلِمِيْنَ بَعْضًا بِمَا كَانُوْا يَكْسِبُوْنَ ۝ يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ
عَلَيْكُمْ اٰيٰتِيْ وَيُنْذِرُوْنَكُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ۚ قَالُوْا شَهِدْنَا عَلٰٓى اَنْفُسِنَا وَغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَشَهِدُوْا
عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ۝ ذٰلِكَ اَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرٰى بِظُلْمٍ وَّاَهْلُهَا غٰفِلُوْنَ ۝ وَلِكُلٍّ
دَرَجٰتٌ مِّمَّا عَمِلُوْا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ۝ وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۚ اِنْ يَّشَاْ يُذْهِبْكُمْ وَ
يَسْتَخْلِفْ مِنْۢ بَعْدِكُمْ مَّا يَشَآءُ كَمَآ اَنْشَاَكُمْ مِّنْ ذُرِّيَّةِ قَوْمٍ اٰخَرِيْنَ ۝ اِنَّ مَا تُوْعَدُوْنَ لَاٰتٍ ۙ وَّمَآ اَنْتُمْ
بِمُعْجِزِيْنَ ۝ قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّيْ

129. (وكذلك . . . يكسبون) And thus We shall keep some of the wrong-doers close to others[90] for what they were wont to earn.

SECTION 16

130. (يمعشر . . . كفرين) Company of jinn and mankind! Did not there come to you messengers from amongst you recounting to you My signs and warning you of your meeting of this Day? They shall say: we witness against ourselves.[91] Indeed the life of the world has deluded them,[92] and they shall bear witness against themselves that they had been infidels.

131. (ذلك . . . غفلون) This[93] is because thy Lord is not one to destroy townships[94] *arbitrarily* for *its* wrong-doing while their people are unaware.[95]

132. (ولكل . . . يعملون) For all[96] there will be degrees[97] in accordance with what they did, and thy Lord is not unware of what they do.

133. (وربك . . . آخرين) And thy Lord is Self-sufficient,[98] the Owner of Mercy.[99] If He wills, he can take you[100] away,[101] and make those succeed you, after you, whom He pleases, even as He raised you from the seed of another people.[102]

134. (ان . . . بمعجزين) Certainly what you are promised[103] is sure to arrive,[104] and you cannot escape.

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90. (bound as they were to each other in the world).
91. (and we have no defence to offer).
92. (here and now).
93. *i. e.*, God's sending of apostles and messengers.
94. (even in this world). God invariably sends a messenger to every people to warn and to instruct them in His way.
95. (and have not been fully warned).
96. *i. e.*, for each one of the responsible sentient beings.
97. (of recompense).

98. (and Independent, standing in no need of our prayer or service). غنى is one who is free from wants, the quality of غنى denoting the absence or non-existence of wants. الغنى (with the definite article) is applicable to none but God.

99. So it is out of His unbounded mercy and for their own good that He sends His messengers to His creatures.

100. (all). The address is to the men of the Prophet's generation.

101. (from the world, immediately and abruptly).

102. *i. e.*, from your ancestors who are no more.

103. (through Our messengers).

104. The reference is to the Day of Judgment.

عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ۝ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ
مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا
يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ۝ وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ
مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ
فَذَرْهُمْ وَمَا يَفْتَرُونَ ۝ وَقَالُوا هَٰذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ
حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا

135. (قل . . . الظلمون) Say thou:[105] O my people![106] go on acting in your way;[107] indeed I am going to act *in my way;*[108] presently[109] you shall know what[110] will be the *happy* end of the abode; and surely the wrong-doers shall not fare well.

136. (وجعلوا . . . يحكمون) And they[111] set aside for Allah[112] a portion[113] of the tilth and cattle He[114] has produced, and they say according to their fancy:[115] this is for Allah,[116] and: this is for our associate-*gods.* Then what is for their associate-*gods*[117] does not reach Allah,[118] while what is for Allah reaches their associate-*gods;*[119] vile is the way they judge![120]

137. (وكذلك . . يفترون) And even so their associate-*gods*[121] have made fair-seeing to many of the idolaters[122] the killing of their offspring,[123] so that they may cause them[124] to perish[125] and that they may confuse them in their faith.[126] And had Allah *so* willed[127] they would have not done it. Therefore thou[128] leave them alone and what they fabricate.[129]

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105. (O Prophet!).

106. The address is to those who were bent on rejecting the Prophet.

107. (rebelling against the authority of God and His messenger).

108. (patiently bearing your persecution and proclaiming the message of God as usual).

109. *i. e.*, in the Hereafter.

110. (among us).

111. *i. e.*, the Makkan pagans.

112. (as also for their associate-gods).

113. 'The settled Arabs paid to the god a regular tribute from their fields apparently by marking off as his a certain portion of the irrigated and cultivated ground.' (Robertson Smith, *Religion of the Semites*, p. 110). Though Allah was not worshipped as He deserved, the cult of Allah was not entirely neglected. A species of tithing, or offering of the first fruits of grain and cattle, was offered to Allah as well as to the other gods.' (Andre, *op. cit.*, p. 30)

114. —and not any of the so-called deities—

115. The Makkan pagans were in the habit of dividing the produce of their fields and flocks into two parts, one for God, and one for associate-gods or inferior deities.

116. Which share was chiefly employed in relieving the poor and the wayfarer.

117. which share was employed in paying the priests.

118. Who—thus the pagans argued—wanted nothing, stood in no need of presents and sacrifices from His worshippers and was well able to take care of His own interests.

119. 'When they planted fruit trees or sowed a field, they divided it by a line into two parts, setting one apart for their idols, and the other for God; if any of the fruits happened to fall from the idol's part into God's, they made restitution; but if from God's part into idol's they made no restitution . . . . In the same manner if the offering designed for God happened to be better than that for the idol, they made an exchange, but not otherwise.' (SPD. pp. 36-37)

120. To consider their godlings as standing in need of presents and sacrifices from men, and yet to continue worshipping them was indeed the acme of stupidity.

121. *i. e.*, the devils.

122. *i. e.*, the sight of many pagan nations.

123. This may possibly refer to the ancient Semitic practice of child-sacrifice, which had been very general. (*vide* ERE. I, pp. 390-391). Infanticide with a religious motive has also been wide-spread. In India, for example, 'children were thrown into the sacred river Ganges, and adoration paid to the alligators who fed on them.' (EBr. XIV, p. 516, 11th Ed.). The allusion may also be to the modern craze for 'contraception'—a subtle form of infanticide.

124. (thereby; by this foul practice).

125. (both in a material and a spiritual sense).

126. 'Their faith' means the true religion of Abraham and Ismā'īl, which they ought to have followed.

127. (in His universal Plan).

128. (O Prophet!).

129. (and grieve not over their fate).

كَانُوا يَفْتَرُونَ ۝ وَقَالُوا مَا فِي بُطُونِ هَٰذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا ۖ وَإِن يَكُن
مَّيْتَةً فَهُمْ فِيهِ شُرَكَاءُ ۚ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُ حَكِيمٌ عَلِيمٌ ۝ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ
عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ ۚ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ۝ وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ
وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِن
ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ ۖ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝ وَمِنَ الْأَنْعَامِ حَمُولَةً وَ
فَرْشًا ۚ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ

138. (وقالوا . . . يفترون) And they[130] say according to their fancy: such cattle and tilth are taboo;[131] none shall eat of them save whom we allow.[132] And *there are* camels whose backs are forbidden,[133] and cattle over which they do not pronounce the name of Allah:[134] a fabrication against Him.[135] Accordingly He shall requite them for what they were wont to fabricate.

139. (وقالوا . . . عليم) And they[136] say: what is in the bellies of such cattle is for our males alone,[137] and is forbidden to our wives, and if it[138] be *born* dead, then they all[139] are partakers of it. Surely He shall requite them for their attribution;[140] He is Wise,[141] Knowing.[142]

140. (قد . . . مهتدين) Assuredly lost are they who slay their offspring[143] foolishly *and* without knowledge;[144] and have forbidden what Allah had provided for them:[145] a fabrication against Allah:[146] surely they have strayed and have not become the guided ones.

SECTION 17

141. (وهو . . . المسرفين) And it is He[147] who has produced gardens, trellised and untrellised, and the date-palm and the corn of varied produce, and the olives and the pomegranates alike[148] and unlike. Eat of the fruits when they ripen and give[149] what is due of them[150] on the day of harvesting; and waste not; He does not approve the wasters.[151]

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130. *i. e.*, the Makkan pagans.

131. (and dedicated to our gods).

132. They, in the pagan code, must be those who serve the idols and must belong to the male sex.

133. (to be rode on, or to be laden with burdens).

134. (at any time either when milching them or riding them or slaughtering them).

135. The pagans took all these superstitious customs as acts of devotion and service to Him.

136. *i. e.*, the Makkan pagans.
137. (*i. e.* reserved as food).
138. *i. e.* the foetus.
139. *i. e.*, men and women both.
140. (to Him of these superstitions).
141. Awarding retribution at its proper time.
142. Allowing none of the culprits to escape.

143. The practice of infanticide has been almost universal, neither Greece nor Rome being immune. So the reform effected by Islam was a world-reform. 'In sharp contrast to the modern anxiety to lessen child mortality' is the extent in the ancient civilizations 'of the practice of infanticide or of putting new-born infants to death or of allowing them to die' (EBr. XII, p. 322). The reference may also be to the practice of coitus interruption and other methods of birth control.

144. *i. e.*, on the flimsiest and the most superstitious of grounds; with no support in reason or Revelation.

145. (to themselves as food or as offspring).
146. *i. e.*, against His laws, natural or revealed.

147. —not any god of agriculture or any other cosmic being, as imagined by the pagans—. 'Polytheism acknowledges, beside great fetish-deities like Heaven and Earth, Sun and Moon, another class of great gods whose importance lies not in visible presence, but in the performance of certain great offices in the course of Nature and the life of Man . . . The deity of Agriculture may be a cosmic being affecting the weather and the soil, or a mythic giver of plants and teacher of their cultivation and use' (PC. II, pp. 304-5).

148. *i. e.*, resembling each other in shape, figure, colour, and other qualities.
149. (to the poor).
150. *i. e.*, the alms thereof.
151. *i. e.*, the extravagant; those who are too profuse in spending.

ولا تتبعوا خطوات الشيطان إنه لكم عدو مبين ۝ ثمانية أزواج من الضأن اثنين ومن المعز اثنين
قل آلذكرين حرم أم الأنثيين أما اشتملت عليه أرحام الأنثيين نبئوني بعلم إن كنتم
صادقين ۝ ومن الإبل اثنين ومن البقر اثنين قل آلذكرين حرم أم الأنثيين أما اشتملت عليه
أرحام الأنثيين أم كنتم شهداء إذ وصاكم الله بهذا فمن أظلم ممن افترى على الله كذبا ليضل الناس
بغير علم إن الله لا يهدي القوم الظالمين ۝ قل لا أجد في ما أوحي إلي محرما على طاعم يطعمه إلا
أن يكون ميتة أو دما مسفوحا أو لحم خنزير فإنه

142. (ومن . . . مبين) And of the cattle *He has created*[152] beasts of burden and small *ones*.[153] Eat of what Allah has provided for you and follow not the footsteps of Satan,[154] for he is a manifest foe to you.

143. (ثمنية . . . صدقين) *Allah has created*[155] eight pairs;[156] of the sheep a twain,[157] of the goats a twain.[158] Say thou:[159] is it the two males[160] *He* has forbidden or the two females, or what the wombs of the females contain?[161] Declare to me with knowledge if you are truth-tellers.[162]

144. (ومن . . . الظلمين) Of the camels *He has created*[163] a twain[164] and of the oxen a twain.[165] Say thou: is it the two males *He* has forbidden or the two females, or what the wombs of the females contain? Were you[166] present[167] when Allah enjoined this[168] on you? Who then does greater wrong[169] than he who fabricates a lie against Allah that he may lead people astray;[170] surely Allah does not guide a wrong-doing people.

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152. In the text the whole of this meaning is conveyed by the grammatical case of the words.

153. Such as are fit for human consumption—goats, sheep, etc.

154. (by forbiding the lawful foods, or by imitating the practices of the pagans).

155. See n. 152 above.

156. (of males and females). Reference is to the four classes of the animals of general domestic use, *viz.*, sheep, goats, camels and oxen. 'Next to the camel in economic value for the Arab nomads are their sheep and goats. Although many Bedouin tribes possess a greater or less number of goats and sheep to in addition to their camels, they are more abundant on the Syrian borderland and in such other regions of Arabia as are better watered.' (Inayatullah, ***Geographical Factors in Arabian Life and History***, p. 69). Even the kine, though of far lesser importance, 'are found in many villages and settled habitations . . . . They are also found in Yaman . . .' Mr. Bertram Thomas has reported the presence of 'rich herds of cows in the forested parts of the Qara mountains' (***Central South Arabia***, p. 71).

157. *i. e.*, male and female.

158. *i. e.*, male and female.

159. (O Prophet! to the pagans).

160. (of sheeps and goats).

161. *i. e.*, the unborn young of the two,

162. (and when you have no solid ground, then these prohibitions must be due to your superstitious folly).

163. See n. 152 above.

164. *i. e.*, male and female.

165. *i. e.*, male and female.

166. (yourselves)

167. —as many of you are no believers in the agency of angels and apostles at all—

168. (prohibition, as you fancy).

169. (to his own soul).

170. The person particularly intended here was one 'Omar bin Luhai, the arch introducer of idolatry and superstition in Arabia.

رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ۝ وَعَلَى الَّذِينَ
هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ ۖ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ
بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ ۖ وَإِنَّا لَصَادِقُونَ ۝ فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ
بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ۝ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ ۚ
كَذَٰلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا ۗ قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا ۖ إِنْ تَتَّبِعُونَ
إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ۝

SECTION 18

145. (قل . . . رحيم) Say thou:[171] I do not find in what has been revealed to me aught[172] forbidden to an eater who eats thereof except it be carcase, running blood or swine-flesh,[173] for that[174] indeed is foul,[175] or an abomination[176] over which is invoked[177] the name of other than that of Allah.[178] Then whosoever is driven[179] thereto[180] neither lusting[181] nor transgressing,[182] thy Lord is indeed Forgiving, Merciful.

146. (وعلى . . . لصدقون) And to them who are Judaised We forbade every animal with cloven hoof;[183] and of the bullock and the goats We forbade to them the fat thereof, save what is borne on their backs or entrails or what sticks to the bones. Thus We requited them for their rebellion[184] and We are the Truthful.[185]

147. (فان . . . المجرمين) Now if they belie thee,[186] say thou:[187] your Lord is Owner of extensive mercy,[188] and His wrath shall not be turned aside[189] from the guilty people.[190]

148. (سيقول . . . تخرصون) Soon will those who associate[191] say:[192] had Allah willed we would not have associated, nor our fathers,[193] neither could we[194] have forbidden aught Likewise[195] belied those before them, until they tasted Our wrath. Say thou:[196] is there with you *any* authority[197] that you may bring it forth to us?[198] You are following only *your* fancy and only conjecturing.

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171. (O Prophet!)
172. (of the meats which you prohibit and declare unlawful).
173. For carrion and swine flesh see P. II, nn. 144, 145. VI, n. 155.
174. *i. e.*, the swine.
175. (and therefore it is forbidden in its entirety).
176. *i. e.*, what is an abomination.
177. (by way of adoration).
178. See P. II, nn. 146, 147.
179. (by extreme and uncontrollable hunger).

180. *i. e.*, to a prohibited food.

181. (for its taste).

182. (the limits of bare necessity).

183. *Cf.* Le. 11 : 4; Dt. 14 : 7. ظفر to every ruminant is synonymous with ظلف *i. e.*, a cloven hoof; and كل ذى ظفر in the text comprises the camels and ostriches.

184. So this prohibition was in the nature of punishment.

185. So if there is anything contradicting this in the present collection of the OT books, it is certainly false.

186. (after this true narration of facts).

187. (O Prophet!)

188. (and is not hasty in His judgment).

189. (at its proper and appointed time).

190. Though long-suffering and extremely slow to anger, His judgment cannot be averted indefinitely and none has power to withstand it, *Cf.* the OT:— 'The Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire' (Is. 66 : 15). And the NT:— 'The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power' (2 Th. 1 : 7, 8, 9).

191. (others with God).

192. (by way of apology).

193. The pagans used the word 'willed' in the sense of 'pleased' or 'approved'—they confused the former with the latter—and therein lay the fallacy. Their meaning was: if God really approved of the faith of Islam and disapproved of idolatry, He would not let us go on with our worship of the false gods. *Thus they confused the power and ability bestowed by God on everyone to do whatever he chose with the approval of every course of action.* Surely it is God the Creator who has brought into being the deadliest of poisons; does it follow that He approves of the business of the professional poisoners?

194. (of ourselves).

195. *i. e.*, like the denial and defiance of the present generations of the infidels.

196. (O Prophet!).

197. (for this assertion of yours that Divine *will* implies Divine *approval*). علم in the context is 'authority' and not 'knowledge.'

198. No, you have none whatever.

قُلْ فَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ۝ قُلْ هَلُمَّ شُهَدَآءَكُمُ الَّذِيْنَ يَشْهَدُوْنَ اَنَّ اللّٰهَ حَرَّمَ هٰذَا
فَاِنْ شَهِدُوْا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَهُمْ بِرَبِّهِمْ
يَعْدِلُوْنَ ۝ قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْئًا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَلَا تَقْتُلُوْا اَوْلَادَكُمْ
مِّنْ اِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَاِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ
حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ۝ وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ
حَتّٰى يَبْلُغَ اَشُدَّهٗ وَاَوْفُوا

149. (قل . . . اجمعين) Say thou:[199] with Allah *rests* the argument evident.[200] Therefore[201] had He so willed,[202] He would have guided you all.[203]

150. (قل . . . يعدلون) Say thou:[204] here with your witnesses[205] those who will testify that He has forbidden *all* this. Then *even* if they testify, testify thou not[206] with them.[207] And follow thou not[208] caprices of those who belie our signs[209] and those who believe not in the Hereafter while they ascribe equals to their Lord.

SECTION 19

151. (قل . . . تعقلون) Say thou:[210] come, I shall recite what your Lord has forbidden to you:[211] associate not aught with Him and *show* kindness to the parents, and kill not your offspring[212] *for fear* of want -- *We it is who* shall provide for you and them[213]—and approach not indecencies, whether openly or in secret,[214] and slay not anyone whom Allah has forbidden,[215] except for a just cause.[216] In this wise He exhorts you that perhaps you may reflect.[217]

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199. (O Prophet! to the pagans, after the exposure of their untenable position).

200. *i. e.*, the most sound and convincing argument. الحجة البالغة is the argument 'that reaches home', or penetrates the heart.

201. *i. e.*, now when instead of bowing to the logic of Islam you choose to remain out of it.

202. (in His universal Plan, and had He so constituted the world).

203. But instead of making you automata, He has endowed you, one and all, with personal responsibility—with power to deliberate and to choose.

204. (O Prophet!).

205. —now that you have been worsted in argument and your reasoning has proved worthless—

206. (O Prophet!).

207. (as that testimony must necessarily be false and must be treated as trash).

208. (O reader!).

209. (and therefore are not disposed to make an honest and diligent search for the true religion).

210. (O Prophet!).

211. (really) as opposed to the imaginary taboos and superstitious prohibitions of the pagans.

212. 'The real motive for the act was doubtless that which is assigned in the Qurān, namely poverty. It is well-known that the same cause has led to infanticide in other countries' (ERE. I, p. 669). 'The chief motive to infanticide', says a modern authority on pagan Arabia, 'was the scarcity of food which must always have been felt in the desert.' (Robertson Smith, *Kinship and Marriage in Early Arabia*, p. 130). The prohibition may well be extended to the modern craze for 'birth-control', or the use of contraceptives to limit the number of offspring or to prevent pregnancy altogether. Now the whole of neo-Malthusianism—as is called this application of the theory of restricting the population—is based on the assumption that the reproductive powers of man exceed his power of increasing his food supply. But experience has demonstrated absolute untenability of this very assumption, and the means of subsistence, not only in one country but in the world at large, have, since the time of Malthus, the first modern promulgator of the doctrine, more than kept pace with the growth of population.

213. It is in consonance with this Divine guarantee that, contrary to what Malthus and his disciples calculated, population has not outrun the means of subsistence, and the truth of the old economic adage has been completely vindicated that 'while every addition to the population means another mouth to feed, it also implies another pair of hands'.

214. Note that it is not only open adultery that is condemned but all the more subtle forms and lesser stages of the same.

215. (to be slain).

216. *i. e.*, except with justification, as, for instance, in retaliation of a murder.

217. (and act accordingly).

الكيل والميزان بالقسط لا نكلف نفسا الا وسعها واذا قلتم فاعدلوا ولو كان ذا قربى وبعهد
الله اوفوا ذلكم وصكم به لعلكم تذكرون ۝ وان هذا صراطي مستقيما فاتبعوه ولا تتبعوا
السبل فتفرق بكم عن سبيله ذلكم وصكم به لعلكم تتقون ۝ ثم اتينا موسى الكتب تماما
على الذي احسن وتفصيلا لكل شيء وهدى ورحمة لعلهم بلقاء ربهم يؤمنون ۝ وهذا
كتب انزلنه مبرك فاتبعوه واتقوا لعلكم ترحمون ۝ ان تقولوا انما انزل الكتب على
طايفتين من قبلنا وان كنا عن دراستهم لغفلين ۝ او تقولوا لو

152. (ولا . . . تذكرون) And do not approach[218] the substance of an orphan save with what is best[219] until he reaches the maturity,[220] and fill up the measure and balance with equity. We burthen not a soul except according to its capacity.[221] And when you speak,[222] be fair,[223] even though it[224] be against a kinsman: and fulfil the covenant of Allah.[225] In this wise He enjoins you that perhaps you may be admonished.

153. (وان . . . تتقون) And *also* that: this[226] is My path,[227] straight; follow it then,[228] and do not follow *other* ways; that will deviate you from His way.[229] In this wise He enjoins you that perhaps you fear *Allah*.

154. (ثم . . . يؤمنون) To[230] Mūsā[231] We gave the Book,[232] perfect for him who would do good and detailing everything[233] and a guidance and a blessing, that perhaps in the meeting of their Lord they[234] would believe.

SECTION 20

155. (وهذا . . . ترحمون) And this is a Book We have sent down, blest,[235] follow it then and fear *Allah*, that you may be shown mercy.

156. (ان . . . لغفلين) Lest you[236] should say,[237] the Book was only sent down to the two sects[238] before us, and we were in fact unaware of their readings.[239]

218. *i. e.*, meddle not with—

219. *i. e.*, save with the sole object of improving that estate; save in the interest of orphans themselves.

220. (and comes of age). See P. IV, n. 518; V, nn. 542-47.

221. So these ordinances are not at all hard to be observed, and none of the duties imposed by the law of Islam is too irksome.

222. (something by way of judgment, or as a piece of evidence).

223. (and truthful in your pronouncement).

224. *i. e.*, your pronouncement.

225. *i. e.*, be truthful in your oaths, pledges, etc.

226. *i. e.*, the religion of Islam with all its doctrines and commandments.

227. (which I, as His messenger, publicly preach).

228. (to the exclusion of other ways).

229. This entirely reproves and repudiates the specious and complacent doctrine held by the Romans, and in fact by many polytheistic nations, that 'different paths adapted to different notions and grades of knowledge converge to the same Divinity, and that the most erroneus religion is good if it forms good dispositions and inspires virtuous actions.' (Lecky, *op. cit.*, I, p. 70).

230. There is no 'abruptness' here as misconceived by Rodwell and Wherry. The word ثُمَّ introduces the subject of prophethood after the doctrine of the Oneness of God has been dwelt upon at some length.

231. The Arab pagans also were well-acquainted with the renowned apostleship of Moses.

232. (so why should you be so surprised at the apostleship of the Prophet Muhammad ?

233. *i. e.*, detailed rules of everyday conduct, and not only general principles and maxims.

234. *i. e.*, the Children of Israel for whom the Book of Moses was meant.

235. See P. VII, n. 596.

236. (O Arab pagans !).

237. (On the Day of Judgment).

238. (*i. e.*, the Jews and Christians).

239. Thus the silencing of the Arab pagans is also one of the purposes of the Holy Qurān being revealed to the Arabs in their own language.

اَنَّآ اُنْزِلَ عَلَيْنَا الْكِتٰبُ لَكُنَّآ اَهْدٰى مِنْهُمْ ۚ فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ وَهُدًى وَّرَحْمَةٌ ۚ فَمَنْ
اَظْلَمُ مِمَّنْ كَذَّبَ بِاٰيٰتِ اللّٰهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِى الَّذِيْنَ يَصْدِفُوْنَ عَنْ اٰيٰتِنَا سُوْٓءَ الْعَذَابِ بِمَا
كَانُوْا يَصْدِفُوْنَ ۞ هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِىَ رَبُّكَ اَوْ يَاْتِىَ بَعْضُ اٰيٰتِ رَبِّكَ ۗ
يَوْمَ يَاْتِىْ بَعْضُ اٰيٰتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ اَوْ كَسَبَتْ فِىْٓ اِيْمَانِهَا
خَيْرًا ۗ قُلِ انْتَظِرُوْٓا اِنَّا مُنْتَظِرُوْنَ ۞ اِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا لَّسْتَ مِنْهُمْ فِىْ شَىْءٍ ۗ اِنَّمَآ
اَمْرُهُمْ اِلَى اللّٰهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوْا يَفْعَلُوْنَ ۞ مَنْ جَآءَ بِالْحَسَنَةِ

157. (اوتقولوا . . . يصدفون) Or lest you[240] should say:[241] if only the Book had been sent down to us, we[242] should surely have been better guided than they. So *now* surely there has come to you an evidence from your Lord and a guidance and a mercy.[243] Who then[244] does a greater wrong than he who belies the signs of Allah and shuns them? Soon We will requite those who shun Our signs with an evil chastisement inasmach as they were wont to shun *them*.[245]

158. (هل . . . منتظرون) They await indeed that the angels should come to hem[246] or that thy Lord[247] should come, or that certain of the signs[248] of thy Lord should come. On the Day when certain of the signs of thy Lord will come,[249] belief will not avail any person who had not believed before or had not earned any good by his belief. Say thou:[250] well, wait and we *also* are waiting.[251]

159. (ان . . . يفعلون) Assuredly, those who have split[252] their religion[253] and become sects,[254] thou[255] art not amongst them in aught:[256] their affair is only with Allah.[257] Then[258] He will declare to them what they had been wont to do.[259]

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240. (O Arab pagans!).
241. (on the Day of Judgment).
242. —superior as we are in brightness of intellect—
243. (and now therefore you can offer no such excuse).
244. —now that the Holy Qurān is in existence—
245. —so it seems from their attitude—
246. But angels would come only to them to part their souls from their bodies.
247. (Himself).
248. *i. e.*, big signs or portents.
249. (as they will come on the Last Day).
250. (O Prophet! on behalf of the Muslims).
251. (for that Day, when each one would be recompensed according to his deserts).

252. (by believing in part and disbelieving in part).

253. *i. e.*, the true, original religion of theirs.

254. *i. e.*, have formed schisms. The allusion seems to be in particular to the interminable schisms and endless squabbles, divisions and subdivisions of the Church, as it existed in the time of the Holy Prophet. The Church, at this time, writes an American Christian, 'through the ambition and wickedness of its clergy, had been brought into a condition of anarchy. In the East, ... the Church had been torn in pieces by contentions and schisms. Among a countless host of disputants may be mentioned Arians, Basilidians, Carpocratians, Collyridians, Eutychians, Gnostics, Jacobites, Marcionites, Marionites Nestorians, Sabellians, Valentinians. Of these, the Marionites regarded the Trinity as consisting of God the Father, God the Son, and God the Virgin Mary; the Collyridians worshipped the Virgin as a divinity, offering her sacrifices of cakes.' (Draper, *History of the Conflict between Religion and Science*, pp. 78-79).

255. (O Prophet!).

256. *i. e.*, thou hast nothing to do with them; they alone are responsible for their irreligion and impiety.

257. Who is watching them all along.

258. (on the Day of Judgment).

259. (and shall requite them accordingly).

فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ۝ قُلْ إِنَّنِى هَدَىٰنِى
رَبِّىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ۝ قُلْ إِنَّ
صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝ لَا شَرِيكَ لَهُۥ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ
ٱلْمُسْلِمِينَ ۝ قُلْ أَغَيْرَ ٱللَّهِ أَبْغِى رَبًّا وَهُوَ رَبُّ كُلِّ شَىْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا
تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ۝ وَهُوَ ٱلَّذِى
جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۗ إِنَّ رَبَّكَ
سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ۝

160. (من . . . يظلمون) Whoso will come[260] with a virtue, for him there shall be ten like thereof,[261] and whoever will come with vice shall not be requited save with the like thereof,[262] and they shall not be wronged.[263]

161. (قل . . . المشركين) Say thou:[264] as for me, my Lord has guided me[265] to a straight path, a right religion, the faith of Ibrāhīm, the upright, and he was not of the polytheists.[266]

162. (قل . . . العلمين) Say thou:[267] surely my prayer and my rites and my life and my death are *all* for Allah, Lord of the worlds.[268]

163. (لاشريك . . . المسلمين) No associate has He.[269] To this I am bidden, and I am the first of the Muslims.[270]

164. (قل . . . تختلفون) Say thou:[271] shall I[272] seek a Lord, other than Allah,[273] while He is the Lord of everything? And no person earns anything[274] save against himself,[275] and no bearer of burthen shall bear another's burthen.[276] Thereafter,[277] to your Lord shall be your return and He shall declare to you that concerning which you have been disputing.[278]

165. (وهو . . . رحيم) And He it is Who has made you[279] vicegerents[280] in the earth, and has raised some of you over others in degrees,[281] that He might try you in what He has bestowed on you.[282] Surely Swift is thy Lord in retribution,[283] and surely He is Forgiving,[284] Merciful.[285]

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260. (in the Hereafter).

261. *i. e.*, he shall receive a tenfold recompense. So generous is God!

262. (and no more). So just is God!

263. (in any way; neither through an act of omission nor through an act of commission). Compare a saying of the holy Prophet:—'If man embraceth Islam and is sincere in it, God will forgive him every evil deed he had (previously) committed. And after that, the requital shall be: for a good deed, ten times to seven

hundred times; and for an evil deed, one time—unless God forgiveth it.' (ASB. II) 31 : 41).

264. (O Prophet!).

265. (through direct Revelation).

266. See P. I, nn. 618, 619.

267. (O Prophet! to further elucidate the Message).

268. This entire consecration of self to the true God is the gist of Islam, and this absolute, unqualified, monotheism is the cardinal, central doctrine of the Qur'ān.

269. (in any form of existence). In this abhorence of everything savouring of polytheism Islam stands alone among the religions of the world.

270. (among my nation). 'The first of the Muslims! Mohammad is absolutely justified in so designating himself. He is the first representative of a new and independent religious type. Even to-day, after a period of development of thirteen centuries, one may clearly discern in genuine Islamic piety the uniqueness which is ultimately derived from its founder's personal experience of God,' (Andre, *op. cit.*, pp. 11-12).

271. (O Prophet!).

272. —after all these emphatic denunciations of idolatry—

273. (in order to win your approval).

274. (of demerit).

375. *i. e.*, everyone shall have the meed of his misdeeds on himself only.

276. (as you suppose) *i. e.*, no sinner shall bear the sin of another. 'This is said in answer to the idolaters who offered to take the guilt upon themselves if the Prophet would only conform to their ways of worship.' (Bdh). This also completely contradicts the Christian doctrine of atonement.

277. *i. e.*, after this life is over.

278. (and deal with each accordingly).

279. (O men of the present generation!).

280. (to the generations past).

281. (of worldly advantages).

282. (of His gifts).

283. (to the confirmed offenders).

284. (to the repentant).

285. (to the believers).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓصٓ ۚ ﴿١﴾ كِتٰبٌ اُنْزِلَ اِلَيْكَ فَلَا يَكُنْ فِيْ صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنْذِرَ بِهٖ وَذِكْرٰى لِلْمُؤْمِنِيْنَ ﴿٢﴾
اِتَّبِعُوْا مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ وَلَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ۗ قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿٣﴾ وَكَمْ مِّنْ
قَرْيَةٍ اَهْلَكْنٰهَا فَجَآءَهَا بَاْسُنَا بَيَاتًا اَوْ هُمْ قَآئِلُوْنَ ﴿٤﴾ فَمَا كَانَ دَعْوٰىهُمْ اِذْ جَآءَهُمْ بَاْسُنَآ اِلَّآ اَنْ قَالُوْٓا
اِنَّا كُنَّا ظٰلِمِيْنَ ﴿٥﴾ فَلَنَسْـَٔلَنَّ الَّذِيْنَ اُرْسِلَ اِلَيْهِمْ وَلَنَسْـَٔلَنَّ الْمُرْسَلِيْنَ ﴿٦﴾ فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَّمَا

Sūrat-ul-A'arāf

The Heights. VII

(Makkan, 24 Sections and 206 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION I

1. (المص) Alif Lam, Mim, Suad.[286]

2. (كتب . . . المؤمنين) *This is* a Book sent down to thee:[287] so let there be no straitness in thy breast therefor:[288] that thou mayest warn, and *this is* an admonition to the faithful.

3. (اتبعوا . . . تذكرون) Follow[289] what has been brought down to you[290] from your Lord, and do not follow *any* patrons beside Him; *yet* little are you[291] admonished.

4. (وكم . . . قائلون) And many a town[292] We have destroyed;[293] upon them Our scourge came at night[294] or while they were taking *their* midday rest.[295]

5. (فما . . . ظلمين) Then naught was their cry[296] when Our scourge[297] came upon them save that they said: indeed we have been the wrong-doers.[298]

6. (فلنسئلن . . . المرسلين) Then We wil surely question those to whom were *Our messengers*[299] sent, and We will surely question the sent ones.[300]

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286. See P. I, n. 28.
287. (O Prophet !).
288. (if thou art rejected and spurned).
289. (O mankind !).
290. (through the Prophet).
291. *i. e.*, most of you.
292. *i. e.*, the inhabitants thereof.

293. (by some sudden catastrophe).

294. The usual time of sleep.

295. In warm climates the importance of the midday rest cannot be overrated.

296. دعوىٰ in addition to its other meanings is 'A call, a cry; and particularly, calling, or crying, for aid or succour.' (LL)

297. (in the form of some deadly catastrophe).

298. (hoping thereby to secure deliverance, but forgetting that the time of repentance had passed and that it was too late to profit by confession).

299. (who will bear witness to the integrity and faithfulness of the messengers).

300. (themselves, who will testify against their peoples).

كُنَّا غَآئِبِينَ ۝ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمَنْ خَفَّتْ
مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُم بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ۝ وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَ
جَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ ۝ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ۝ قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ
خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ۝ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَاخْرُجْ
إِنَّكَ مِنَ الصَّاغِرِينَ ۝ قَالَ أَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ۝ قَالَ إِنَّكَ مِنَ

7. (فلنقصن . . . غائبين) Then We will[301] surely recount to them[302] with knowledge,[303] and We have not been absent.[304]

8. (والوزن . . . المفلحون) And the weighing[305] on that Day is certain;[306] then those whose scales will be heavy,[307] shall fare well.

9. (ومن . . . يظلمون) And those whose scales will be light[308]——they are those who lost themselves in respect of Our signs.

10. (ولقد . . . تشكرون) And assuredly We established you[309] in the earth and appointed for your livelihood[310] therein: *yet* little thanks do you return.[311]

SECTION 2

11. (ولقد . . . السجدين) And assuredly We created[312] you,[313] then We fashioned you,[314] *and* thereafter[315] We said to the angels; make obeisance to Adam;[316] then they made obeisance;[317] not so Iblīs: he was not of those who made obeisance.[318]

12. (قال . . . طين) *Allah* said; what prevented thee,[319] that thou shouldest not make obeisance, when I commanded thee? *Iblīs* said:[320] I am better than he;[321] me Thou hast created of fire[322] and him Thou hast created of clay.[323]

13. (قال . . . الصغرين) *Allah* said: then[324] get thee down from hence, not for thee is to be stiff-necked herein;[325] so go thou forth; surely thou art of the abject ones.[326]

14. (قال . . . يبعثون) *Iblīs* said: respite me till the Day they will be raised up.

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301. (the All-Knowing).

302. (their deeds).

303. Even a truth so plain as the all-encompassing and all-pervading character of Divine knowledge required some emphasis in view of the grotesque notions of polytheistic peoples and some of the pagan philosophers.

304. (from them at any place of time).

305. (of man's actions and beliefs to a nicety).

306. 'The old Jewish writers make mention as well of the books to be produced at the last day, wherein men's actions are registered, as of the balance wherein they shall be weighed; and the Scripture itself seems to have given the first notion of both.' (SPD. p. 145).

307. (with faith).

308. *i. e.*, void of faith.

309. (O mankind !).

310. The term معايش is very comprehensive, and includes all the material things that are necessary for life on the earth.

311. (and do not become believers).

312. *i. e.*, brought in the first stage of being.

313. *i. e.*, (through your first progenitor, Adam).

314. *i. e.*, gave you definite shape and figure.

315. *i. e.*, after the creation and formation of Adam.

316. See P. I, n. 150.

317. See P. I, n. 151.

318. See P. I, nn. 152, 153.

319. (O Iblīs !).

320. (by way of explaining his conduct).

321. (and a superior should never bow down to an inferior). This premise in the devil's reasoning is glaringly false. Superiors on many occasions have to bow down to an inferior, for very good reasons.

322. Note that the devil was made of fire, and not, like the angels, of light.

323. (while fire is decidedly superior to clay). Another false assumption in the devil's reasoning. Fire and clay are both created inert substances, and neither of them can be held to be decidedly and in every particular superior to the other.

324. *i. e.*, when thou hast proclaimed thy rebellion.

325. *i. e.*, in the heavens where everyone has to be meek and lowly.

326. (and the heavens are only meant for the honourable ones). Satan in Islam is the most contemptible being conceivable, and has nothing in common with the Miltonic phantasmagory of wars in heaven and the great revenge by the expelled arch-angel.

الْمُنظَرِينَ ﴿١٥﴾ قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ
خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَن شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾ قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ لَّمَن
تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ﴿١٨﴾ وَيَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾ فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِن سَوْآتِهِمَا
وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا
إِنِّي لَكُمَا لَمِنَ

15. (قال . . المنظرين) *Allah* said: surely thou art of the respited.

16. (قال . . . المستقيم) *Iblīs* said: because Thou hast seduced me[327] I will beset for them[328] Thy straight path.[329]

17. (ثم . . . شكرين) Then surely I will come upon before them and from behind them and from their right and from their left,[330] and Thou shalt not find most of them thankful.[331]

18. (قال . . . اجمعين) *Allah* said: go thou forth from hence, scorned, driven away; whoever of them[332] follows thee, then of a surety I will fill Hell with you all.[333]

19. (ويادم . . . الظلمين) And:[334] O Adam! dwell thou and thy spouse in the Garden, and eat you twain thereof what[335] you will, and also not approach yonder tree,[336] lest you twain become of the wrong-doers.[337]

20. (فوسوس . . . الخلدين) Then Satan whispered to the twain[338] in order that he might discover to them what lay hidden from them of their shame,[339] and said:[340] your Lord did not forbid you yonder tree but lest[341] you should become angels[342] or become of the immortals.[343]

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327. (by inviting me to do a thing whereby I have erred). Another instance of the devil's habitual lying. It was not God who misled him. It was his own conduct that degraded him.

328. *i. e.*, the progeny of Adam; mankind.

329. (to decoy them into the paths of evil).

330. *i. e.*, I shall attack and assail them on every side that I shall be able to.

331. (to Thee for all Thy favours and benefits).

332. *i. e.*, of God's creatures.

333. 'You all' means Satan and all his followers.

334. (We said).

335. (and whatsoever).

336. Note that the tree remains nameless in the Qur'ān.

337. (and sinners) *i. e.*, those who wrong their own souls.

338. (out of spite and malice). Note that it is Satan who inspired sin unto Adam, which makes it plain that sin is not inherent in man but is suggested from without.

339. سوءة literally is the external portion of the organs of generation of a man, and of a woman. This completely negatives the Biblical version :—'And they were both naked, the man and his wife, and were not ashamed.' (Ge. 2 : 25).

340. This is the evil suggestion whispered by Satan.

341. *i. e.*, for no other reason than that—

342. (by eating the fruit thereof).

343. Satan's evil inspiration amounted to this : The effect of eating the fruits of that particular tree is to transform human mortals into immortal angels, and as this was not suited to you in your early years your Lord God forbade you an approach to that tree, but in the present stage of your development that reason for prohibition holds good no longer, so now there is absolutely no harm in approaching the tree.

النّٰصِحِيْنَ ۝ فَدَلّٰىهُمَا بِغُرُوْرٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْاٰتُهُمَا وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ۖ
وَنَادٰىهُمَا رَبُّهُمَآ اَلَمْ اَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَاَقُلْ لَّكُمَآ اِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ مُّبِيْنٌ ۝ قَالَا رَبَّنَا
ظَلَمْنَآ اَنْفُسَنَا ۫ وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ۝ قَالَ اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَ
لَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ اِلٰى حِيْنٍ ۝ قَالَ فِيْهَا تَحْيَوْنَ وَفِيْهَا تَمُوْتُوْنَ وَمِنْهَا تُخْرَجُوْنَ ۝ يٰبَنِيْٓ
اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِيْ سَوْاٰتِكُمْ وَرِيْشًا ۖ وَلِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ ۚ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ
يَذَّكَّرُوْنَ ۝ يٰبَنِيْٓ اٰدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ

21. (وقاسمهما . . . النصحين) And[344] he swore to them both:[345] I am of your good counsellors.[346]

22. ((فدلهما . . . مبين) In this wise with guile he caused the twain to fall.[347] Then when they tasted of the tree, their shame[348] was discovered to them,[349] and they began to cover themselves with leaves from the Garden. And their Lord called out to them: did I not forbid you yonder tree, and did I not tell you Satan is to you a manifest foe?[350]

23. (قالا . . . الخسرين) The twain said:[351] our Lord! we have wronged our souls,[352] and if Thou does not forgive us, we shall of a surety be of the losers.

24. (قال . . . حين) *Allah* said: get you[353] down,[354] one of you an enemy to another; and for you there shall be on the earth a dwelling and provision for a time.[355]

25. (قال . . . تخرجون) *Allah* said: on it you shall live and on it you shall die, and from it you shall be raised up.[356]

SECTION 3

26. (يبنى . . . يذكرون) O Children of Adam! surely We have sent down to you[357] a garment[358] covering your shame[359] and *as* an adornment;[360] and the garment of piety[361]—that is the best.[362] This[363] is of the signs of Allah,[364] that perhaps they[365] may be admonished.

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344. (to impress them all the more, and to profess yet more his friendship for them).

345. And neither Adam nor his consort could in their innocence imagine that anybody would have the audacity to perjure himself.

346. (desiring your own good).

347. Thus the Qur'ān exonerates completely and in a language that is unmistakable and unequivocal Adam and his consort of all deliberate sin. دلى denotes a fall both physical and spiritual. (Th).

348. *i. e.*, their private parts which were hitherto enrobed in the light garments of Paradise.

349. (as the immediate consequence of their action).

350. (and My injunctions were quite clear).

351. (by way of penitence immediately on the discovery of their mistake).

352. (by not pondering over Thy injunctions). The word ظلم does not necessarily imply a wilful sin. Primarily it signifies نقص as meaning the making to suffer loss or detriment. (LL). And it is here used to convey the sense of 'detriment.'

353. (all). The number is plural, not dual, and covers the progeny of Adam as well as of Satan, yet unborn.

354. (to the earth).

355. *i. e.*, till the expiry of your term of life. Existence on the earth would not be eternal, but only of a short duration.

356. (at the Resurrection).

357. (as Our special gift).

358. *i. e.*, not only its materials but also ingenuity of mind and dexterity of hand to make use of them.

359. This condemns, by implication, the cult of the nude revived in modern times under various names.

360. Dress, according to the Western investigators, 'owes its origin, at least in great many cases, to the desire of men and women to make themselves mutually attractive.' (Westermarck, quoted in EBr. VIII. p. 649).

361. *i. e.*, besides these outer physical apparels there is also an inner, moral garment.

362. *i. e.*, that is the main thing.

363. (gift of garments and costumes).

364. *i. e.*, of the signs of His grace and favour.

365. *i. e.*, the recipients of such gifts and favours.

كما أخرج أبويكم من الجنة ينزع عنهما لباسهما ليريهما سوءاتهما ۗ إنه يراكم هو وقبيله من حيث
لا ترونهم ۗ إنا جعلنا الشياطين أولياء للذين لا يؤمنون ﴿٢٧﴾ وإذا فعلوا فاحشة قالوا وجدنا عليها آباءنا
والله أمرنا بها ۗ قل إن الله لا يأمر بالفحشاء ۖ أتقولون على الله ما لا تعلمون ﴿٢٨﴾ قل أمر ربي بالقسط ۖ و
أقيموا وجوهكم عند كل مسجد وادعوه مخلصين له الدين ۚ كما بدأكم تعودون ﴿٢٩﴾ فريقا هدى
وفريقا حق عليهم الضلالة ۗ إنهم اتخذوا الشياطين أولياء من دون الله ويحسبون أنهم
مهتدون ﴿٣٠﴾ يا بني آدم خذوا زينتكم عند

27. (يبني . . . يؤمنون) O Children of Adam! let not Satan tempt you,[366] as he has driven forth your parents from the Garden, divesting the twain of the garment, that he might discover to the twain their shame.[367] Surely he beholds you, he and his tribe, in a way that you do not behold them.[368] Certainly We have made the satans patrons of those *only* who are not believers.[369]

28. (واذا . . . تعلمون) And when they[370] commit an indecency[371] they say:[372] we found our fathers on it and Allah has enjoined it on us.[373] Say thou:[374] certainly Allah does not enjoin an indecency,[375] you say falsely of Allah[376] what you do not know.

29. (قل . . . تعودون) Say thou:[377] my Lord has enjoined equity,[378] and that you[379] shall set your faces[380] aright[381] at every prostration,[382] and call on Him, making faith pure for Him.[383] Even as He has begun you,[384] you shall be brought back.[385]

30. (فريقا . . . مهتدون) A party[386] He has guided, and upon a party[387] straying has been justified.[388] Assuredly they have taken the satans as patrons instead of Allah and they fancy that they are guided ones.

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366. (and turn you into infidels).

367. (so be on your guard against the machinations of your hereditary enemy).

368. This emphasizes the subtlety of Satan's attacks.

369. (and thus strong faith is the surest antidote to Satanic influences).

370. *i. e.*, the Arab pagans.

371. Or 'a filthy action.' The Arab pagans used to encompass the K'aba in a state of nudity. The allusion here is to this particular indecency.

372. (to justify their immodesty).

373. 'Excessively conservative by nature, the people observed the customs of their fathers without troubling their minds about their original significance, offered sacrifices to the gods (rude stone fetishes for the most part), and marched in procession round their sancturies.' (HHW. VIII, p. 9).

374. (to them, O Prophet!).
375. (such indecencies being indeed contrary to the pure nature of God).
376. تقوّل عليه is 'He lied, or said what was false, against him'. (LL).
377. (O Prophet!)
378. (and other forms of righteousness).
379. (O mankind!).
380. Or 'your hearts.'
381. (towards Him).
382. *i. e.*, prayer.
383. *i. e.*, with devotion exclusive to Him.
384. (by His mere will).
385. (and called to account in the Hereafter).
386, 387. (of mankind).
388. *i. e.*, upon those who voluntarily chose the devils as their friends and associates.

كُلِّ مَسْجِدٍ وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝ قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِيْٓ اَخْرَجَ
لِعِبَادِهٖ وَالطَّيِّبٰتِ مِنَ الرِّزْقِ ۭ قُلْ هِيَ لِلَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ الدُّنْيَا خَالِصَةً يَّوْمَ الْقِيٰمَةِ ۭ كَذٰلِكَ
نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ۝ قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْاِثْمَ وَالْبَغْيَ
بِغَيْرِ الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا وَّاَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝ وَلِكُلِّ اُمَّةٍ
اَجَلٌ ۚ فَاِذَا جَاۗءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ۝ يٰبَنِيْٓ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ
عَلَيْكُمْ اٰيٰتِيْ ۙ فَمَنِ اتَّقٰى وَاَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ

31. (يبنى . . . المسرفين) O Children of Adam! take your adornment[389] at every worship:[390] and eat[391] and drink,[392] and be not extravagant; surely He does not approve of the extravagants.

SECTION 4

32. (قل . . . يعلمون) Say thou:[393] who has forbidden the adornment[394] that Allah has produced for His servants and the clean things of food?[395] Say thou: on the Day of Resurrection these[396] shall belong to them alone who in the life of this world were believers.[397] Thus We expound the signs[398] to a people who know.

33. (قل . . . تعلمون) Say thou: my Lord has forbidden the indecencies, the open thereof[399] and the hidden thereof,[400] and sin[401] and high-handedness without justice[402] and that you associate *aught* with Allah that for which He has sent down no warranty and that you speak of Allah what you know not.

34. (ولكل . . . يستقدمون) For every community[403] there is a doom;[404] then when its doom is come, not an hour will they stay behind nor go in advance.[405]

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389. (and be not in a state of nakedness). See n. 371, 373 above. زينة here signifies decent clothing.

390. (for which you enter a mosque). 'Worship' here is to be taken in its widest application, which includes prayer, circumambulation of K'aba and other forms of devotion. Compare the teachings of Judaism. 'The pious of ancient times occupied an hour in preparation for prayer. Ezra's ordinance required scrupulous washing of the body immediately before prayer. One must be properly attired. Raba b. Huna put on red gaiters, another rabbi placed a mantle over his shoulders and reverently crossed his hands,' like a servant in the presence of his master. (JE. X, p. 168).

391. (freely of clean, lawful foods).

392. (freely of clean, law beverages).

393. (O Prophet!).

394. *i. e.*, goodly apparel.

395. There are, in the code of Islam, certain meats which are unclean and therefore forbidden, and the rest are lawful. This definite division of meats into clean and unclean repudiates the Christian doctrine that 'there is nothing from without a man, that entering into him can defile him.' (Mk. 7: 15).

396. (gifts of God).

397. (and therefore made right and proper use of these gifts, and not for those who abused them). The meaning is that the believers alone can truly enjoy these gifts of God in this world with no aftermath of pain and penalty to fear in the Hereafter.

398. (and commandments).

399. *i. e.*, indecencies practised openly, such as the circuiting of K'aba in nakedness.

400. *i. e.*, indecencies practised secretly, such as fornication.

401. (of every variety).

402. *i. e.*, without a just cause.

403. *i. e.*, for each individual member of the community.

404. (in the Divine Plan).

405. (but shall meet with requital exactly at the arrival of the appointed hour).

وَلَا هُمْ يَحْزَنُونَ ۝ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝ فَمَنْ
أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَتْهُمْ
رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ
كَانُوا كَافِرِينَ ۝ قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ
أُخْتَهَا حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ
قَالَ لِكُلٍّ

35. (يبنى . . . يحزنون) O Children of Adam![406] if there came to you messengers from among you recounting My signs to you, then whoever shall fear Allah and act right,[407] on them *shall come* no fear, nor shall they grieve.

36. (والذين . . . خلدون) And those who belie Our signs and are stiff-necked, against them—they shall be fellows of the Fire and therein they *shall* be abiders.

37. (فمن . . . كفرين) Who does greater wrong than he who fabricates a lie against Allah[408] or belies His signs?[409] These! their *full* portion[410] from the Book[411] shall reach them[412] until when Our messengers[413] come to them[414] causing them to die, and say: where is that which you were wont to call upon beside Allah? These[415] will say: they have strayed from us. And they will testify against themselves that they have been infidels.[416]

406. This was said to men while yet they were in the world of spirits. (Th).

407. (*i. e.* on this way).

408. (and accepts as His words which are not His).

409. (and refuses to accept as His words which are His).

410. (of worldly happiness).

411. (of Divine decrees) *i. e.*, what is written for them in the Book of eternal decrees.

412. (in this world).

413. *i. e.*, angels of death and punishment.

414. (at the expiry of their term of life).

415. *i. e.*, the infidels.

416. (while in this world). Obviously such confession at the time of death or on the Day of Judgment would be of no avail whatever.

ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ۝ وَقَالَتْ أُولَىٰهُمْ لِأُخْرَىٰهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا
كُنتُمْ تَكْسِبُونَ ۝ إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ
الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ ۝ لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ
غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ ۝ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ
الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ۝ وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ ۖ وَقَالُوا
الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا

38. (قال . . . تعلمون) *Allah* will say:[417] enter the Fire[418] among the communities[419] of those who have passed before you, of jinn and mankind. So oft as a community enters it, it shall curse its sister,[420] until, when all have arrived one after another therein, the last of them[421] will say of the first of them:[422] our Lord: these led us astray; so mete out to them a double torment of the Fire. *Allah* will say: to each,[423] double;[424] but you know not.[425]

39. (وقالت . . . تكسبون) The first of them[426] will say[427] to the last of them:[428] you have then no preference over us.[429] Taste than *you all* the torment[430] for what you were wont to earn.

SECTION 5

40. (ان . . . المجرمين) Assuredly those who belie Our signs and are stiff-necked against them, for them[431] will not be opened the portals of heaven[432] nor will they enter the Garden until a camel passes through the eye of a needle.[433] Thus do We requite the culprits.

41. (لهم . . . الظلمين) Theirs will be a bed[434] in Hell, and over them coverings.[435] Thus do We requite the wrong-doers.

42. (والذين . . . خلدون) And those who believed and worked righteous *works*—We burthen not a soul except according to its capacity[436]—they are the fellows of the Garden; therein they *shall be* abiders.

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417. (on the Day of Judgment).
418. (O infidels!).
419. (of infidels).
420. (community) *i. e.*, like her in point of fidelity.
421. *i. e.*, the rank and file of the infidels.
422. *i. e.*, the chiefs and ringleaders of infidels.
423. (of the two classes, the leaders and followers alike).
424. (will be the torment). Of the ringleaders, because they set the example and occasioned the transgression of others; of the common folk, because of

their own infidelity and their imitating an evil example. (Bdh).

425. (just now; at the commencement of the torment). The torment of every one will grow in volume and intensity every moment.

426. *i. e.*, the leaders of unbelief and impiety.

427. (after they have heard the reply from God).

428. *i. e.*, to the rank and file of the infidels.

429. (in the matter of the lightness of punishment).

430. (doubled and multiplied to you and us alike).

431. *i. e.*, for their souls after their death.

432. (when trying to ascend to heaven).

433. The phrase is symbolic of an impossibility. Compare for a somewhat similar passage, the NT:—'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.' (Mt. 19: 24). Such proverbs and comparisons occur in many languages.

434, 435. (of fire).

436. So good works are never very difficult to perform. The phrase is parenthetical.

لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ۖ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۖ وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ
أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾ وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا
حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾
الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾ وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى
الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۚ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ ۚ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ

43. (و نزعنا . . . تعملون) And We shall recover[437] whatever of rancour[438] may be in their breasts,[439] rivers flowing beneath them, and they will say:[440] *all measure of* praise be to Allah who has guided us on to this, we were not such as to find guidance[441] were it not that Allah had guided us; the messengers of our Lord came with truth.[442] And this shall be cried out to them:[443] this is the Garden ; it you inherit for what you have been working.[444]

44. (و نادى . . . الظلمين) And the fellows of the Garden shall cry out to the fellows of the Fire: surely we have found true what our Lord had promised us,[445] have you found true what your Lord had promised you?[446] They shall say: yea![447] Then a crier[448] in-between them shall cry;[449] the curse of Allah be upon the wrong-doers—

45. (الذين . . . كفرون) Those who turned away from the way of Allah and would seek *to render* it crooked and in the Hereafter they were disbelievers.

46. (و بينهما . . . يطمعون) And between the twain[450] there will be a veil,[451] and on the heights[452] will be men recognising them all by their marks;[453] and they will cry to the fellows of the Garden: peace be on you![454] They will not have *yet* entered it while they will be longing.[455]

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437. (and cause to be forgotten).

438. (that they might have felt against each other in their lifetime).

439. (and shall replace it with sincere love and amity). This will sharply contrast the dwellers of Heaven with the inmates of Hell whose breasts will rankle with envy, hatred and rancour.

440. (in true humility, and overpowered with gratitude).

441. (ourselves; single-handed).

442. (of which we are now convinced by ocular demonstration).

443. The crier will be some angel.

444. (in your lifetime). Good works in this world are the immediate, proximate cause of man's felicity in the Next while the real, ultimate cause is the grace of God.

445. (that sound belief and good works would lead to Paradise).

446. (that unbelief and infielity would lead to Hell).

447. (all these promises have come true to the very letter).

448. Who would be some angel.

449. (to aggravate further the misery of the damned).

450. *i. e.*, between the blessed and the damned.

451. *i. e.*, a dividing wall.

452. (thereof). اعراف literally is an elevated place or an elevated portion of the earth or ground; and الاعراف is applied to a wall between Paradise and Hell, or its upper parts (LL).

453. *i. e.*, by their very looks; by their facial expression.

454. This, with a negligible grammatical modification, is the usual form of salutation among the Muslims.

455. (to enter it). They will be the people whose good and bad deeds are equal, and who, though eventually due to be received in Paradise are not immediately fit for admittance thereinto.

تِلْقَاءَ أَصْحٰبِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظّٰلِمِينَ ۝ وَنَادٰى أَصْحٰبُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ
بِسِيمٰهُمْ قَالُوا مَا أَغْنٰى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ۝ أَهٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللّٰهُ
بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ۝ وَنَادٰى أَصْحٰبُ النَّارِ أَصْحٰبَ الْجَنَّةِ أَنْ
أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللّٰهُ قَالُوا إِنَّ اللّٰهَ حَرَّمَهُمَا عَلَى الْكٰفِرِينَ ۝ الَّذِينَ اتَّخَذُوا دِينَهُمْ
لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا فَالْيَوْمَ نَنْسٰهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هٰذَا وَمَا كَانُوا بِاٰيٰتِنَا
يَجْحَدُونَ ۝ وَلَقَدْ جِئْنٰهُمْ بِكِتٰبٍ

47. (و اذا . . . الظلمين) And when their eyes[456] will be turned to the fellows of the Fire, they will cry:[457] our Lord! place us not with *these* wrong-doing people.

SECTION 6

48. (و نادی . . . تستکبرون) The fellows of the heights[458] will cry to the men[459] whom they would recognise by their marks,[460] and say: your multitude[461] availed you naught nor that over which you were wont to be stiff-necked.[462]

49. (اهولاء . . . تحزنون) Are these[463] the men of whom you swore[464] that Allah would not reach them with *His* mercy?—Enter the Garden, on you *shall come* no fear nor shall you grieve.

50. (و نادی . . . الکفرین) And the fellows of the Fire[465] will cry to the fellows of the Garden: pour out on us some water or aught what Allah has provided you with.[466] They will say: surely Allah has forbidden[467] them both to the infidels—

51. (الذین . . . یجحدون) Who took their religion[468] as an idle sport and a play and whom the life of the world beguiled. So[469] Today We shall forget them[470] even as they neglected[471] the meeting of this Day of theirs and as they were ever gainsaying Our signs.

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456. Literally 'sights'.
457. (horror-struck at the sight).
458. See nn. 452, 455 above.
459. (of Hell).
460. *i. e.*, by their very looks; by their facial expression.
461. (on which you presumed so much).
462. *i. e.*, your overweaning conceit and inordinate self-esteem.
463. *i. e.*, the dwellers of Heaven.
464. (despisingly).
465. (overpowered with pangs of hunger and thirst).

466. (of refreshments).

467. 'Forbidden' not in the moral, legal, sense of the word, but physically. It would be physically impossible for the inmates of Hell to enjoy any of the comforts and the pleasures of Paradise. They would have no apparatus within them to receive those blessings.

468. 'Their religion' means the religion which it was incumbent upon them to accept.

469. —what can they expect to reap when they sowed nothing at all ?—

470. 'Forgetting them' is here clearly in the sense of ignoring them.

471. *i. e.*, deliberately ignored.

فصلنه على علم هدى ورحمة لقوم يؤمنون ﴿٥٢﴾ هل ينظرون الا تاويله يوم ياتي تاويله يقول الذين
نسوه من قبل قد جاءت رسل ربنا بالحق فهل لنا من شفعاء فيشفعوا لنا او نرد فنعمل غير
الذي كنا نعمل قد خسروا انفسهم وضل عنهم ما كانوا يفترون ﴿٥٣﴾ ان ربكم الله الذي خلق السموت
والارض في ستة ايام ثم استوى على العرش يغشي اليل النهار يطلبه حثيثا والشمس والقمر والنجوم مسخرت
بامره الا له الخلق والامر تبرك الله رب العلمين ﴿٥٤﴾ ادعوا ربكم تضرعا وخفية انه لا يحب المعتدين ﴿٥٥﴾

52. (ولقد . . . يؤمنون) And surely We have brought to them[472] a Book[473] which We have detailed according to knowledge, a guidance[474] and a mercy to a people who believe.[475]

53. (هل . . . يفترون) They[476] await only[477] its fulfilment.[478] The Day whereon its fulfilment arrives those who had been negligent to it will say:[479] surely the messengers of our Lord brought the truth;[480] are there no intercessors for us that they might intercede for us or could we be sent back[481] that we might work otherwise than we were wont to work? Surely they have lost themselves, and there has strayed from them what they were wont to fabricate.

SECTION 7

54. (ان . . . العلمين) In truth your Lord is Allah who created[482] the heavens and the earth[483] in six days,[484] then established Himself on the Throne,[485] making the night cover the day, seeking it swiftly,[486] and *created* the sun and the moon and the stars subjected to His command.[487] Lo! His[488] is the creation[489] and the command.[490] Blessed[491] is Allah, the Lord of worlds.

55. (ادعوا . . . المتدين) Call on[592] your Lord[493] in humility[494] and in secrecy;[495] surely He approves not the trespassers.[496]

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472. *i. e.*, the infidels of the Qur'ānic and the post-Qur'ānic period.

473. Notice once again that the Qur'ān speaks of itself as a Book, intended from the very first to be a complete volume. Perhaps it is the only Sacred Book that so clearly proclaims itself to be a Book. See also P. I, n. 30.

474. (to one and all).

475. *i. e.*, only the believers profit by it and therefore are the fit objects of Divine mercy.

476. *i. e.*, the infidels who remain unmoved by the Qur'ān.

477. —as it seems—

478. *i. e.*, the actual fulfilment of the threats uttered in the Qur'ān.

479. *i. e.*, shall cry in bewilderment.

480. (and fools we were to reject them).

481. (into the world).

482. (out of nothing).

483. Heavens and earth are all created like other beings, and there exist no such absurdities as a 'sky god' or an 'earth-goddess.'

484. These pre-creation 'days' are obviously not the 'days' of a few hours' duration such as we know them in our experience caused by the movements of the sun and the earth, both of which were till then non-existent. The Bible also assigns a period of six days to the creation of heavens and the earth. 'And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.' (Ge. 1: 31).

485. (of authority and majesty). عرش is literally 'a booth, or shed, or thing constructed for shade.' It also signifies 'might, or power; regal power; sovereignty; dominion.' العرش is applied to the عرش of God, which is not definable, and is immeasurable (LL). It is not as the vulgars hold, the seat or throne of God, 'for were it so it would be support to Him, not supported' (LL). The phrase means, 'He reigned as King' (LL).

486. *i. e.*, each seeking the other in rapid succession.

487. So all these grand heavenly bodies, adored and worshipped by so many polytheistic nations and peoples, are mere helpless, inert, created beings; and it is the height of folly to offer homage to any of the 'nature-gods,' solar or lunar.

488. (alone, involving no co-partnership).

489. God is the sole Creator, the sole Originator, and the sole 'Creative Principle' with no minor gods to help and assist Him.

490. God is the Sole Ruler, the sole Sovereign, the sole Maintainer of the universe. It is not, as the Hindus believe, that He 'having performed his legitimate part in the mundance evolution by His original creation of the universe, has retired into the background' (EBr, XI, p. 577), leaving the governance of the world to minor local deities. Nor is His divine activity, as the deists imagine, confined 'to creation of the world and fixation of its primary collocation' (EBr, VII, p. 144), the world-process being determined by these alone.

491. (with every perfection).

492. (O mankind !).

493. (and on none other; in every need and on all occasions).

494. (and not in annoyance and vanity).

495. (and not in ostentation). *Cf.* the NT:—'But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking' (Mt. 6: 7).

496. *i. e.*, those who go beyond the proper limits in prayer, and are either vain, vociferous or frivolous in their prayers. The Hindus believe that *mantras*, or magical formulae, if enchanted punctiliously by a Brahman, 'will constrain the gods to gratify the worshipper's wishes' (EBR. III, p. 1012). And 'prayer' in the Hindu sense of the term, 'denotes a compulsory, not a devotional attitude in the officiant.' Clearly Islam repudiates all this.

ولا تفسدوا في الارض بعد اصلاحها وادعوه خوفا وطمعا ان رحمت الله قريب من المحسنين ﴿٥٦﴾ وهو
الذي يرسل الريح بشرا بين يدي رحمته حتى اذا اقلت سحابا ثقالا سقنه لبلد ميت فانزلنا به
الماء فاخرجنا به من كل الثمرت كذلك نخرج الموتى لعلكم تذكرون ﴿٥٧﴾ والبلد الطيب يخرج نباته باذن
ربه والذي خبث لا يخرج الا نكدا كذلك نصرف الايت لقوم يشكرون ﴿٥٨﴾ لقد ارسلنا نوحا الى قومه
فقال يقوم اعبدوا الله ما لكم من اله غيره اني اخاف عليكم عذاب يوم عظيم ﴿٥٩﴾ قال

56. (ولا . . . المحسنين) Act not corruptly on the earth[497] after its good ordering,[498] and call on Him[499] fearing[500] and longing,[501] surely the mercy of Allah is nigh to the well-doers.

57. (وهو . . . تذكرون) He it is who sends forth heralding winds before His mercy,[502] until when they have gathered up heavy-laden cloud, We drive it on to a dead land[503] and send down rain thereby, bringing forth with it all manner of fruit. In this wise[504] We raise the dead; perchance you may take heed.[505]

58. (والبلد . . . يشكرون) A good soil ! Its herbage comes forth[506] by the will of Lord, and that which is barren brings forth[507] scantily. In this wise We vary the signs[508] for a people who return thanks.

SECTION 8

59. (لقد . . . عظيم) Assuredly We sent Nūh[509] to his people,[510] and he said: O my people! worship Allah, no god you have other than He;[511] verily I fear for you the torment of a Mighty Day.[512]

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497. (by means of your blasphemous conduct).

498. *i. e.*, after God has sent His prophets and revealed His will for the good order and moral government of mankind.

499. (in all your devotions).

500. (and not presuming on your merits) *Cf.* the NT:—'Work out your own salvation with fear and trembling' (Ph. 2 : 12).

501. (and not despairing of His grace).

502. *i. e.*, rains. 'In northern Arabia, rain is brought by the prevailing winds from the Mediterranean across Palestine in the winter. It makes the desert blossom in the spring (*Ar-Rabi*); and ushers in two months of comparative peace and plenty for the Bedouins. All prosperity depends upon the rain, which the Arabs, consequently, call "God's mercy" (*Rahmat Allah*), the words "rain" and "beneficence" being synonymous is the Arabic language.' (Inayatullah, *Geographical Factors in Arabian Life and History*, p. 24).

503. *i. e.*, land depending for its productive power upon the rain alone.

504. *i. e.*, in a manner analogous.

505. (by these parables and similitudes).

506. (abundantly).

507. —if it comes forth at all—

508. —(and arguments demonstrating Our providence, power and unity).

509. (as a Prophet). He is Noah of the Bible, but unlike the Biblical character, he is a true apostle of God, an embodiment of piety and virtue, and has nothing about him of the shameless drunkenness so shamelessly imputed to him in the Bible: 'And he drank of the wine, and was drunken; and he was uncovered within his tent' (Ge. 9 : 21). Probable dates :—2948-1998 B.C.

510. A people of very great antiquity, who lived probably in Iraq or Mesopotamia.

511. (so renounce polytheism in all its forms).

512. (if you reject me and my message).

الْمَلَأُ مِنْ قَوْمِهٖٓ إِنَّا لَنَرٰىكَ فِىْ ضَلٰلٍ مُّبِيْنٍ ۝ قَالَ يٰقَوْمِ لَيْسَ بِىْ ضَلٰلَةٌ وَّلٰكِنِّىْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ۝
أُبَلِّغُكُمْ رِسٰلٰتِ رَبِّىْ وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝ أَوَعَجِبْتُمْ أَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ
مِّنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوْا وَلَعَلَّكُمْ تُرْحَمُوْنَ ۝ فَكَذَّبُوْهُ فَأَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهٗ فِى الْفُلْكِ وَأَغْرَقْنَا الَّذِيْنَ كَذَّبُوْا
بِاٰيٰتِنَا ۚ إِنَّهُمْ كَانُوْا قَوْمًا عَمِيْنَ ۝ وَإِلٰى عَادٍ أَخَاهُمْ هُوْدًا ۗ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ إِلٰهٍ غَيْرُهٗ ۚ ع
أَفَلَا تَتَّقُوْنَ ۝ قَالَ الْمَلَأُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖٓ إِنَّا لَنَرٰىكَ فِىْ

60. (قال . . . مبين) The chiefs[513] of his people said: surely we see you[514] in error manifest.[515]

61. (قال . . . العلمين) *Nūh* said: O my people! not with me is error, but I am a messenger from the Lord of the worlds.

62. (ابلغكم . . . تعلمون) I preach to you the messages of my Lord and I counsel you good, and I know from Allah what you do not know.[516]

63. (او عجبتم . . . ترحمون) Do you marvel that an admonition from your Lord should come to you through[517] a man from amongst you, so that he may warn you, and that you may fear *God*, and that perchance you may be shown mercy.[518]

64. (فكذبوه . . . عمين) Then they disbelieved him:[519] thereupon We delivered him[520] and those with him in the ark,[521] and drowned those who disbelieved Our signs, certainly they were a people blind.[522]

SECTION 9

65. (والى . . . تتقون) And to 'Ād[523] We sent their brother.[524] Hūd[525] He said: O my people! worship Allah, no god you have other then He.[526] Do you not fear?[527]

513. ملاء is 'an assembly'; also 'nobles, chiefs, princes, principal persons, persons whose opinion is respected.'

514. (O Noah!)

515. (in thy denial of our pantheon).

516. (so do not feel amazed at my warnings).

517. *i. e.*, by means of. Literally, 'upon.'

518. The idea of messengership is directly opposed by the theory of 'Incarnation.' To the polytheistic peoples it is always a matter of utmost amazement that a mere man should be divinely commissioned with the reform of his fellow-beings. It must be, according to their conception, the very God who should incarnate himself in human form to redeem humanity, and all mortals laying claim to apostleship

are *ipso facto* so many impostors and must be condemned unheard.

519. (and persisted in their denial and defiance in spite of all his endeavours).

520. (from drowning in the flood).

521. The believers had entered with him into the vessel.

522. (in their hatred of the prophet and in their aversion to God's truths).

523. An Arab people, flourishing in the south of the Arabian peninsula, with their dominion extended from the north of the Persian Gulf in the east to the southern end of the Red Sea in the west. Their story was well known to the Arabs of the Holy Prophet's time. 'The ancient poets knew 'Ād as an ancient nation that had perished, hence the expression "since the time of 'Ād." Their kings are mentioned in the Dīwān of the Huḏhailites and their prudence in that of Nābighā' (EI. I, p. 121). They were zealous idolaters.

524. *i. e.*, their countryman; belonging to the same tribe and town.

525. (as a prophet, to preach to and reclaim them). Hūd is identified by some with Heber.

526. (so renounce polytheism in all its forms).

527. (the consequence of your infidelity).

سَفَاهَةٍ وَّإِنَّا لَنَظُنُّكَ مِنَ الْكٰذِبِيْنَ ۞ قَالَ يٰقَوْمِ لَيْسَ بِيْ سَفَاهَةٌ وَّلٰكِنِّيْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ۞
أُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَأَنَا لَكُمْ نَاصِحٌ أَمِيْنٌ ۞ أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ مِّنْكُمْ لِيُنْذِرَكُمْ
وَاذْكُرُوْا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوْحٍ وَّزَادَكُمْ فِي الْخَلْقِ بَصْطَةً فَاذْكُرُوْا آلَاءَ اللّٰهِ
لَعَلَّكُمْ تُفْلِحُوْنَ ۞ قَالُوْا أَجِئْتَنَا لِنَعْبُدَ اللّٰهَ وَحْدَهٗ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ
كُنْتَ مِنَ الصّٰدِقِيْنَ ۞ قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّنْ رَّبِّكُمْ رِجْسٌ وَّغَضَبٌ أَتُجَادِلُوْنَنِيْ فِيْ أَسْمَاءٍ

66. (قال . . . الكذبين) The chiefs of those who disbelieved among his people said: in truth, we see thee in folly and in truth we deem thee to be of the liars.

67. (قال . . . العلمين) *Hūd* said: O my people! not with me is folly, but I am a messenger from the Lord of the worlds.

68. (ابلغكم . . . امين) I preach to you the messages from my Lord; and I am to you a counsellor faithful.

69. (او عجبتم . . . تفلحون) Do you marvel that an admonition from your Lord should come to you upon a man from amongst you so that he may warn you?[528] Remember what time He made you successors after the people of Nūh[529] and increased you amply in stature[530]. Remember the bounties of Allah,[531] that perchance you may fare well.[532]

70. (قالوا . . . الصدقين) They said: art thou come to us that we should worship Allah alone and leave what our fathers were wont to worship?[533] Bring thou then upon us that[534] wherewith thou hast threatened us if thou sayest sooth.[535]

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528. See n. 518 above.

529. The 'Ādites were separated only by a few generations from the people of Noah. 'The tribe of 'Ād, the son of Aws, the son of Aram, the son of Sem, the son of Noah, who after the confusion of tongues, settled in Al-Ahqaf, or the winding sands in the province of Hadhramaut, where his posterity greatly multiplied (SPD. p. 20).

530. The 'Ādites 'became a renowned tribe, and made themselves masters of all eastern and southern Arabia; they built dwelling-houses, obtaining, besides, an ascendancy over all the other tribes. The men of this tribe were conspicuous among those of others, for their stalwart figures.' (Syed Ahmad Khan, *Essays on the*

Life of Prophet Muhammad, I, pp. 17-18).

531. (and be grateful and obedient to Him).

532. (both in this world and the Next).

533. *i. e.*, our 'tribal gods,' 'national goddesses' and other deities and subdeities.

534. (judgment).

535. Literally, 'if thou art of the truth-tellers.'

سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ۚ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ
الْمُنْتَظِرِينَ ﴿٧١﴾ فَأَنْجَيْنٰهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِاٰيٰتِنَا
وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾ وَإِلٰى ثَمُودَ أَخَاهُمْ صٰلِحًا ۘ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِنْ
إِلٰهٍ غَيْرُهُ ۚ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ ۚ هٰذِهِ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ
اللّٰهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَ
بَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۚ فَاذْكُرُوا اٰلَاءَ

71. (قال . . . المنتظرين) *Hūd* said: surely there have befallen you wrath and indignation from your Lord.[536] Do you dispute with me over the names[537] you have named, you and your fathers, for which Allah has sent down no warranty?[538] Wait then;[539] I *also* will be of those who wait.

72. (فانجينه . . . مؤمنين) Then We delivered him[540] and those with him by a mercy from Us, and We utterly cut off those who belied Our signs,[541] and would not be believers.

SECTION 10

73. (والى . . . اليم) To Thamūd[542] We *sent* their brother Sālih.[543] He said: O my people! worship Allah; no god you have but He;[544] surely there has come to you an evidence from your Lord;[545] yonder is the she-camel of Allah,[546] a sign to you;[547] so leave her alone, pasturing on Allah's earth, and do not touch her with evil, lest there seize you a torment afflictive.

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536. The tense of the verb used in the sentence is prophetic past; the calamity to come is as good as already befallen.

537. *i. e.*, your false gods; mere names with no corresponding reality whatever.

538. (whether in reason or Revelation).

539. (the wrath of the Lord).

540. The prophet Hūd afterwards returned into Haḍhramaut, and after his death was buried near Hasiq, where there is a small town known as Qabr Hūd. Doughty, whose hatred of everything Islamic is both deep and undisguised, speaks at two places of Hūd's sepulchre. (*Travels in Arabia Deserta*, I, p. 49; II, p. 51).

541. (by sending upon them a hot and suffocating wind which blew for seven nights and eight days).

542. Another ancient and powerful people of Arabia, closely related to the 'Ādites and heirs to their civilizations and culture, with their seat in the north-west corner of Arabia, forming the southern boundary of Syria. 'Unlike the 'Ādites, of

whom we find no trace in historical times, the Thamudites are mentioned as still existing by Diodorus Siculus and Ptolemy; and they survived down to the fifth century A. D. in the corps of equites Thamudeni attached to the army of the Byzantine emperors.' (Nicholson *Literary History of the Arabs*, p. 3). See also P. XIV, n. 95. 'The recently excavated rocky city of Petra, near Ma'ān, may go back to Thamud.' (AYA)

543. 'the sŏn of Obaid, the son of Asif, the son of Mashaj, the son of Abeed, the son of Jader, the son of Thamud' (Syed Ahmad Khan, *op. cit.*, I, p. 22). There were two prophets of this name, apparently, in ancient Arabia. The more important of the two was Salih ibn 'Ubaid, whose assassination was responsible for the destruction of the Nabataean (Thamud) city of Madāin Salih in the north.' (Philby, *Sheba's Daughters*, p. 301). It is probably his tomb which stands in a valley known after his name on the eastern border of Sinai. 'Who he was, when he lived, is entirely unknown. Possibly he may have been the founder of the tribe of that name which still exists in the Peninsula, possibly the ancient prophet mentioned in the Koran.' (Stanley, *Sinai and Palestine*, p. 56).

544. (so renounce polytheism in all its forms).

545. *i. e.*, a miracle such as you desire.

546. *i. e.*, a she-camel big with young came out of the rock in the rejecters' presence, and was immediately delivered of a young one ready weaned. 'Near the summit of Jebel Musa is a peculiar mark in the stone which has a strong resemblance to the imprint of a camel's foot. It is regarded by the Bedawin with great veneration, and the girls, when tending their flocks on the mountains, often milk their goats into it as a sure means of obtaining increase and prosperity. This is called *Athār Nāqat en Nabi*, "the footprint of the Prophet's she-camel"...... I should therefore conclude that the Nabi Saleh of the tomb in Wady es Sheikh, the prophet of the camel's footprint, and the Saleh of the Quran are identical, and that the "people of Thamud" are the Saracen inhabitants of Sinai, who preceded the Mohammedan invasion.' (Palmer, *Desert of Exodus*, p. 50).

547. In the phrase, 'the words ناقة الله are the predicate خبر of هذه and لكم آية is a circumstantial accusative, '*this is the she-camel of God*, (*as*) *a sign unto you*' (WGAL. II, p. 278).

اللّٰهِ وَلَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ ۝ قَالَ الْمَلَاُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لِلَّذِيْنَ
اسْتُضْعِفُوْا لِمَنْ اٰمَنَ مِنْهُمْ اَتَعْلَمُوْنَ اَنَّ صٰلِحًا مُّرْسَلٌ مِّنْ رَّبِّهٖ ؕ قَالُوْۤا اِنَّا بِمَاۤ اُرْسِلَ
بِهٖ مُؤْمِنُوْنَ ۝ قَالَ الَّذِيْنَ اسْتَكْبَرُوْۤا اِنَّا بِالَّذِيْۤ اٰمَنْتُمْ بِهٖ كٰفِرُوْنَ ۝ فَعَقَرُوا النَّاقَةَ وَ عَتَوْا
عَنْ اَمْرِ رَبِّهِمْ وَ قَالُوْا يٰصٰلِحُ ائْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الْمُرْسَلِيْنَ ۝ فَاَخَذَتْهُمُ الرَّجْفَةُ
فَاَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ ۝ فَتَوَلّٰى عَنْهُمْ وَ قَالَ يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسَالَةَ رَبِّيْ وَ نَصَحْتُ
لَكُمْ وَ لٰكِنْ لَّا تُحِبُّوْنَ النّٰصِحِيْنَ ۝ وَ لُوْطًا اِذْ قَالَ لِقَوْمِهٖۤ اَتَاْتُوْنَ الْفَاحِشَةَ مَا سَبَقَكُمْ

74. (واذكروا . . . مفسدين) And remember what time He made you successors of 'Ad, and inherited you in earth; you take for yourselves palaces in the plains, and you hew out the mountains as houses.[548] Remember the bounties of Allah and commit not evil on the earth as corrupters.[549]

75. (قال . . . مؤمنون) The chiefs of those who were stiff-necked amongst his people said to those who were counted weak[550]—to such of them as believed: do you know that Sālih is a sent one of his Lord? They said: indeed we are believers in that with which he has been sent.

76. (قال . . . كفرون) Those who were stiff-necked said: surely we are disbelievers in what you believe.

77. (فعقروا . . . المرسلين) Then they hamstrung the she-camel and disdained the command of their Lord,[551] and said:[552] O Sālih, bring upon us[553] that[554] with which thou hast threatened us, if thou art in sooth of the sent ones.

78. (فاخذتهم . . . جثمين) Thereupon an earthquake[555] seized them so that they lay prone[556] in their dwellings.[557]

79. (فتولى . . . النصحين) Then he turned from them,[558] and said:[559] O my people! assuredly I did deliver to you the messages of my Lord, and counselled you good,[560] but you do not approve the good counsellors.

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548. This implies that they were a nation of engineers and architects, and that their civilisation was far advanced in the science of mechanics and the art of masonry.

549. This implies that the Thamūdites were highly iniquitous in their dealings and great oppressors.

550. (on account of their poverty, or owing to the smallness of their number).

551. (to renounce idolatry and to accept and receive His messenger).

552. —over-confident as they were of their strong dwellings hewn in the rocks—

553. (here and now).

554. (judgment).

555. (accompanied with terrible noise as violent earthquakes generally are). رجفة is 'violent commotion.'

556. (and dead).

557. In the territory of Hijr in the province of Hejaz, says Sale, 'their habitations cut out of the rocks, mentioned in the Qur'ān, are still to be seen, and also the crack of the rock whence the camel issued, which as an eye-witness hath declared, is sixty cubits wide.'

558. (after they had been annihilated).

559. (in soliloquy lamenting their end).

560. (but ye went on rejecting my warnings and admonitions).

بها من احد من العلمين ۝ انكم لتاتون الرجال شهوة من دون النساء بل انتم قوم مسرفون ۝ وما كان جواب قومه الا ان قالوا اخرجوهم من قريتكم انهم اناس يتطهرون ۝ فانجينه واهله الا امراته كانت من الغبرين ۝ وامطرنا عليهم مطرا فانظر كيف كان عاقبة المجرمين ۝ والى مدين اخاهم شعيبا قال يقوم اعبدوا الله ما لكم من اله غيره قد جاءتكم بينة من ربكم فاوفوا الكيل والميزان ولا تبخسوا الناس اشياءهم ولا تفسدوا في الارض بعد اصلاحها ذلكم خير لكم ان كنتم مؤمنين ۝ ولا تقعدوا بكل صراط

80. (و لوطا . . . العلمين) And *We sent* Lūt,[561] when he said to his people:[562] do you commit an indecency with which none has preceded you in the worlds.[563]

81. (انكم . . . مسرفون) Verily you go in lustfully to men instead of women![564] Aye! you are a people extravagant.[565]

82. (و ماكان . . . يتطهرون) Naught was the answer of his people save that they said:[566] drive them[567] forth from your city; indeed they are a people who would be pure![568]

83. (فانجينه . . . الغبرين) Then We delivered him and his family,[569] save his wife,[570] she was among the lingerers.[571]

84. (وامطرنا . . . المجرمين) And we rained upon them a rain.[572] So behold![573] what like was the end of the culprits.[574]

SECTION 11

85. (و الى . . . مؤمنين) To Madyan[575] *We sent* their brother Shu'aib.[576] He said: O my people! worship Allah, no god you have but He.[577] Surely there has come to you an evidence[578] from your Lord; so give full weight and measure,[579] and do not defraud people of their things,[580] and do not act corruptly on the earth after its ordering;[581] that[582] is best for you if you be believers.[583]

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561. Lot of the Bible. (Ge. 19:1-38) The story is biblical, 'but freed from some shameful features which are a blot on the biblical narrative' (AYA).

562. *i. e.*, the people whom he was sent to reclaim, not his kindred. Hence the omission of the usual form, 'unto .... *their brother* Lut.' This people lived in the region of Kikkar in the Jordan valley, an extremely fertile land and full of exuberant vegetation.

563. Mark the implication of the word 'preceded.' Of course, there have been nations and nations since the time of Lot, not before it, revelling in sodomy, and calling it euphemistically 'homo-sexual practices.' That 'in Greek society of the fifth and fourth centuries homo-sexualism, was frankly recognized' (ESS. I, p. 25), that among the ancient Greeks 'it was idealized not merely in association

with military virtues but with intellectual, aesthetic, and even ethical qualities'; (Ellis, *Psychology of Sex*, p. 219); that in the Middle Ages it 'flourished not only in camps but also in cloisters' (p. 220); and that it plays a conspicuous part in the modern civilised world are almost truisms.

564. They 'were wicked and sinners before the Lord exceedingly' (Ge. 13: 13), 'They were proverbial for wickedness.' (EBr. XXV, p. 342, 11th Ed.). 'The wickedness of the Sodomites appears to have been so heinous and debasing as to have become proverbial. The term "Sodomite" is used in Scripture to describe offences against the laws of nature which were frequently connected with idolatrous practices.' (DB. IV, p. 559). 'The Sodomites grew proud, on account of their riches and great wealth . . . and abused themselves with Sodomitical practices' ("Ant." I, 11:1).

565. *i. e.*, given to transgression. The crime of the Sodomites was not due to any sporadic outburst of passion, but was the result of a confirmed habit-perversion almost congenital.

566. (to one another).

567. *i. e.*, Lot and his followers.

568. (and consider us impure!) 'This one fellow came in to sojourn, and he will needs be a judge' (Ge. 19: 9).

569. (from common destruction).

570. (who was an infidel).

571. 'But his wife looked back from behind him, and she became a pillar of salt' (Ge. 19: 26).

572. (of stones) probably in the year 2061 B.C. Thus writes Philo, a celebrated Alexandrian Jew born a few years before the Christian era :—'He (God) suddenly orders the air, overcast with clouds, to pour down an abundant rain not of water but of fire. The dense flame rains down with a continuous and unceasing rush. Burnt are the fields and the meadows and the bushy groves and the luxuriant marsh-lands and the deep cattle-runs. Burnt is the plainland and all its produce of corn and other seed-crops. Burnt is the forest land in the hillsides, the trunks of the trees being consumed to the very roots. Cattle-pens and houses and fortifications and whatever the dwellings contained of public or private utility are all burnt together. The populous cities in a single day become the tomb of their inhabitants, the furniture of wood and stone becomes ashes and fine dust.' Sir Charles Marston after quoting the above adds his own observation :—'It is remarkable how this fanciful description of what happened to Sodom and the other cities of the Plain, conveys a sense of reality to modern tourists standing on the Plain of Jordan, trying to locate, and to account for the cataclysm.' (*The Bible is True*, pp. 129-30).

573. (O reader!)

574. 'And he overthrew those cities, and all the plains, and all the inhabitants of the cities, and that which grew upon the ground' (Ge. 19: 25). God

'condemned the Sodomites to universal destruction, ... and then cast a thunderbolt upon the city, and set it on fire, with its inhabitants; and laid waste the country with the like burning' ("Ant." I, 11 : 4).

575. Now known as Maghair Shu'āib, the city was situated on the Red Sea coast of Arabia, south-east of Mount Sinai. 'Madyan was a station on the pilgrim route from Egypt to Mecca, the second beyond Aila (Elath). Here in the Middle Ages was shown the well from which Moses watered the flocks of Sho'aib (Jethro) and the place is still known as the 'caves of Sho'aib.' It has considerable ruins, which have been described by Sir R. Burton.' (EBr. XVIII, p. 419, 11th Ed.). 'It is bound on the north by Lat. 29° 29' and on the south by Lat. 27° 39'. In other words it extends from the head of the Gulf of Akaba, and down the eastern shore of the Red Sea for about two hundred miles in all' (Marston, *The Bible is True*, p. 43). 'Madian was the name of one of Abraham's sons by Katurah, and the land takes its name from him... This Madyan lies inland about two-thirds of the way down the Gulf of Akaba' (*ibid.*, pp. 185, 186). See also P. XVII, n. 392, P. XX, nn. 160, 162.

576. Identified by some, though on rather slender grounds, with Jethro of the Bible. In any case the personality of Shu'aib is not so mythical as some worthy Biblical scholars used to imagine till recently. 'Perhaps even the mysterious figure of Shu'aib may have been derived from genuine Midianite tradition.' (EBi. c. 3081).

577. (so renounce polytheism in all its forms).

578. (of my apostleship). The reference must be to some miracle, not specified in the Qur'ān.

579. These Midianites were a trading people addicted to commercial malpractices.

580. (as is your wont), *i. e.*, deprive not people of their rightful dues.

581. (by Divine ordinance).

582. *i. e.*, compliance with my teachings.

583. *i. e.*, if you are going to believe in me.

تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللهِ مَنْ اٰمَنَ بِهٖ وَتَبْغُونَهَا عِوَجًا ۚ وَاذْكُرُوْٓا اِذْ كُنْتُمْ
قَلِيلًا فَكَثَّرَكُمْ ۖ وَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ﴿٨٦﴾ وَاِنْ كَانَ طَآئِفَةٌ مِّنْكُمْ اٰمَنُوْا بِالَّذِيْٓ
اُرْسِلْتُ بِهٖ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوْا فَاصْبِرُوْا حَتّٰى يَحْكُمَ اللهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحٰكِمِيْنَ ﴿٨٧﴾

86. (ولا . . . المفسدين) And do not beset every highway menacing[584] and turning aside from the path of Allah those who believe in Him and seeking to render it crooked. And remember when you were small,[585] and He thereafter multiplied you;[586] and behold! what like was the end of the corrupters.[587]

87. (و ان . . . الحكمين) And if there is a party of you who believe in that with which I am sent and a party who do not believe,[588] then have patience[589] until Allah judges between us[590] and He is the Best of Judges.

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584. (the listeners of my call).
585. (in numbers or in resources).
586. The exhortation here is by persuasion.
587. The exhortation here is by warning.
588. (and you are deluded by the fact that both parties share the same fate to all appearances and the rebels are not visited with immediate punishment).
589. (and do not be misled into thinking that judgment delayed is judgment abolished).
590. (at its proper time, and executes His sentence on the guilty).

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ
يٰشُعَيْبُ وَالَّذِينَ اٰمَنُوا مَعَكَ مِنْ قَرْيَتِنَا اَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ۚ قَالَ اَوَلَوْ كُنَّا كٰرِهِينَ ۝
قَدِ افْتَرَيْنَا عَلَى اللّٰهِ كَذِبًا اِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ اِذْ نَجّٰنَا اللّٰهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَا اَنْ نَعُودَ
فِيهَا اِلَّا اَنْ يَشَاءَ اللّٰهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ۚ عَلَى اللّٰهِ تَوَكَّلْنَا ۚ رَبَّنَا افْتَحْ بَيْنَنَا وَ
بَيْنَ قَوْمِنَا بِالْحَقِّ وَاَنْتَ خَيْرُ الْفٰتِحِينَ ۝ وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا اِنَّكُمْ
اِذًا لَخٰسِرُونَ ۝ فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوا فِي دَارِهِمْ جٰثِمِينَ ۝ الَّذِينَ كَذَّبُوا شُعَيْبًا

PART IX

88. (قال . . . كرهين) The chiefs of those who were stiff-necked[1] among his people said: surely we will drive thee forth, O Shu'aib and those who have believed with thee from our city, or else you[2] shall return to our faith.[3] He said: *what!* even though we abhor—

89. (قد . . . خير الفاتحين) We must have been fabricating a lie against Allah if we returned to your faith after Allah has delivered us from it.[4] And it is not for us[5] to return thereto except that Allah our Lord *so* willed;[6] everything our Lord comprehends in His knowledge,[7] in Allah we place our trust.[8] O our Lord! decide Thou between us and our people with truth;[9] Thou art the Best of the Deciders.

90. (وقال . . . لخسرون) And the chiefs of those who disbelieved among his people said:[10] should you follow Shu'aib, lo! verily you shall be the losers.

91. (فاخذتهم . . . جثمين) An earthquake thereupon[11] felled them; so that they lay prone[12] in their dwelling.

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1. (in the pride of their power).

2. *i. e.*, thou and they.

3. A reference to the old faith in the case of the Prophet Shu'aib can only mean that he, before he began to preach, was taken for an infidel by his countrymen, and not that he was really so; for a prophet according to the teachings of Islam can, at no period of his life, be an infidel. Besides, the verb عود does not always mean, coming back, or coming for a second time, but it also means to come to a state for the first time or originally. (LL)

4. This expresses abhorrence that a man of God must feel at all suggestions of impiety and infidelity.

5. (possible by any manner of means).

6. Such is the humility of the truly righteous. Always looking up to God they are never trustful of their own selves.

7. (so He knows who is to become what).

8. (so He shall never let us go astray).

9. (in a practical, demonstrable way).

10. (to their co-religionists, alarmed at the growing influence of the Prophet).

11. (at long last, after every persuasion and warning had failed).

12. (and dead).

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ
أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٩٣﴾ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن
نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ
عَفَوا وَّقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾ وَلَوْ أَنَّ
أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا
كَانُوا يَكْسِبُونَ ﴿٩٦﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ ﴿٩٧﴾ أَوَأَمِنَ أَهْلُ الْقُرَىٰ

ع

92. (الذين . . . الخسرين). Those who had belied Shu'aib[13] *became* as though they had not dwelt therein;[14] those who had belied Shu'aib, *it is* they who were losers.

93. (فتولى . . . كفرين) Then[15] he turned from them and said:[16] O my people! assuredly I delivered to you the messages of my Lord and cousellled you good;[17] how then should I lament over a disbelieving people?

SECTION 12

94. (وما . . . يضرعون) We did not send a prophet to any town but We afflicted its people[18] with calamities and disasters that perchance they might humble themselves.

95. (ثم . . لا يشعرون) Thereafter We changed ease for adversity until they abounded[19] and said:[20] *even thus* did tribulation and prosperity touch our fathers.[21] Then We laid hold of them of a sudden while they perceived not.[22]

96. (ولو . . . يكسبون) And had the people of *those* towns believed and feared *Allah*, We would of a surety have opened up to them blessings from the heavens[23] and the earth;[24] but they belied,[25] so We seized them for what they had been earning.

97. (افامن . . . نائمون) Are the people of towns[26] then secure that Our wrath would not visit them[27] at night while they are slumbering?[28]

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13. (and threatened to banish him and his followers).
14. *i. e.*, utterly annihilated.
15. (after they were dead).
16. (in soliloquy, lamenting their end).
17. (but you persisted in your career of denial and defiance).
18. (who disregarded the warnings of the Prophet and flouted his authority).
19. *i. e.*, grew and multiplied.

20. (in arrogance and conceit and in utter disregard of the expostulations of the Prophet).

21. (and so these vicissitudes have nothing to do with belief and unbelief, piety and impiety).

22. (that Our punishment was so near at hand).

23. Such as the rains in abundance.

24. Such as the produce of the earth in plenty.

25. (Our apostles).

26. The reference is to the citizens of the holy Prophet's time.

27. (although they are guilty of the same crime of denying their Prophet as their predecessors).

28. (as it came upon their predecessors).

أن يأتيهم بأسنا ضحى وهم يلعبون ۝ أفأمنوا مكر الله ۚ فلا يأمن مكر الله إلا القوم الخسرون ۝ ع
أولم يهد للذين يرثون الأرض من بعد أهلها أن لو نشاء أصبنهم بذنوبهم ۚ ونطبع
على قلوبهم فهم لا يسمعون ۝ تلك القرى نقص عليك من أنبائها ۚ ولقد جاءتهم
رسلهم بالبينت ۚ فما كانوا ليؤمنوا بما كذبوا من قبل ۚ كذلك يطبع الله على قلوب الكفرين ۝ وما
وجدنا لأكثرهم من عهد ۚ وإن وجدنا أكثرهم لفسقين ۝ ثم بعثنا من بعدهم موسى بآيتنا إلى
فرعون وملائه فظلموا بها ۚ فانظر كيف كان عاقبة المفسدين ۝ وقال موسى يفرعون إني

98. (اوامن . . . يلعبون) Or, are the people of towns then secure that Our wrath would not visit them by daylight while they are disporting *themselves?*[28-A]

99. (افامنوا . . . الخسرون) Are they then secure against the contrivance of Allah?[29] None feels secure against Allah's contrivance except the people *who are* lost.[30]

SECTION 13

100. (اولم . . . يسمعون) Does it not guide the people who inherit the land after its people, that[31] had We willed, We would have afflicted them[32] for their sins?[33] And We have put a seal upon their hearts,[34] so that they are bereft of hearing.

101. (تلك . . . الكفرين) Those towns![35] We recount to thee[36] some of their tidings. Assuredly there came to them their messengers with evidences, but they were not such as to believe what they had first rejected.[37] Thus Allah put a seal upon the hearts of the infidels.

102. (وما . . . لفسقين) We found no regard for covenant[38] in most of them; and most of them We found ungodly.

103. (ثم . . . المفسدين) Then We sent[39] after them Mūsā[40] with Our signs to Fir'awn[40-A] and his chiefs, but they wronged them.[41] Behold then what like was the end of the corrupters.

28-A. (as in the case of the destruction of Herculaneum and Pompeii). In the words of an ancient Roman historian, 'day was turned into night, and light into darkness; an inexpressible quality of dust and ashes was formed out, deluging land, sea and air, and burying two . . . . cities, Herculaneum and Pompeii, while the people were sitting in the theatre.'

29. (by respiting them). مكر الله signifies God's granting a man respite or delay, and enabling him to accomplish his worldly aims; . . . or His taking men little and little, so that they do not reckon upon it.' (LL)

30. *i. e.*, those doomed to perish.

31. *i. e.*, does it not open the eyes of the present generations after they have learnt well the fate of the arrogant nations in the past.

32. (with some calamity).

33. (and would have wiped them off like the rebellious nations of old).

34. (through their contumacy).

35. (destroyed for their wilful rejection of God's truth).

36. (O Prophet !).

37. (So blind and unreasoning was their opposition to the call of truth).

38. *i. e.*, no observance of their covenant; no serious effort to fulfil their pledge of obedience.

39. Literally 'raised.'

40. 'The Moses of Qurān is a Muhammad in disguise' is the interesting comment of a Christian writer.

40-A. For Fir'awn and its Biblical equivalent Pharaoh see P. I, n. 205. It is to be observed that the holy Qurān never mentions the Egyptian king (or kings) by name. It only uses his general designation, *viz.*, Pharaoh. Now the fact is, as 'it has long ago been noted by many Egyptologists that in the Egyptian literature it was customary to speak of the king as "Pharaoh" without mentioning his name. By a great number of examples from the Egyptian literature it can be found that it was precisely in the New Kingdom (1580-945 B. C.) that the proper name of the king was given only in solemn inscriptions or in purely historical records .... even in royal edicts, in judicial reports and in general records, the king is simply alluded to as "Pharaoh." A mere pursuit of Egyptian records, tales and narrations of that period makes this perfectly clear.' (Yahuda, '*Accuracy of the Bible*,' p. 42).

41. *i. e.*, they dealt with those signs and miracles in a most unjust manner.

رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿١٠٤﴾ حَقِيْقٌ عَلٰٓى اَنْ لَّآ اَقُوْلَ عَلَى اللّٰهِ اِلَّا الْحَقَّ ؕ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّنْ رَّبِّكُمْ
فَاَرْسِلْ مَعِىَ بَنِىْٓ اِسْرَآءِيْلَ ﴿١٠٥﴾ قَالَ اِنْ كُنْتَ جِئْتَ بِاٰيَةٍ فَاْتِ بِهَآ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿١٠٦﴾ فَاَلْقٰى
عَصَاهُ فَاِذَا هِىَ ثُعْبَانٌ مُّبِيْنٌ ﴿١٠٧﴾ وَّنَزَعَ يَدَهٗ فَاِذَا هِىَ بَيْضَآءُ لِلنّٰظِرِيْنَ ﴿١٠٨﴾ قَالَ الْمَلَاُ مِنْ قَوْمِ
فِرْعَوْنَ اِنَّ هٰذَا لَسٰحِرٌ عَلِيْمٌ ﴿١٠٩﴾ يُّرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ ۚ فَمَاذَا تَاْمُرُوْنَ ﴿١١٠﴾ قَالُوْٓا اَرْجِهْ وَاَخَاهُ وَ
اَرْسِلْ فِى الْمَدَآئِنِ حٰشِرِيْنَ ﴿١١١﴾ يَاْتُوْكَ بِكُلِّ سٰحِرٍ عَلِيْمٍ ﴿١١٢﴾ وَجَآءَ السَّحَرَةُ فِرْعَوْنَ قَالُوْٓا اِنَّ لَنَا
لَاَجْرًا اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ﴿١١٣﴾ قَالَ نَعَمْ وَاِنَّكُمْ لَمِنَ الْمُقَرَّبِيْنَ ﴿١١٤﴾ قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِىَ وَاِمَّآ اَنْ

104. (وقال . . . العلمين) And Mūsā said: O Fir'awn! I am a messenger from the Lord of the words[42]—

105. (حقيق . . . اسرائيل) Incumbent *it is* upon me that I speak naught concerning Allah except the truth; surely I have brought to you[43] an evidence from your Lord;[44] so let the Children of Israil[45] depart with me.

106. (قال . . . الصدقين) *Fir'awn* said: if thou hast brought a sign,[46] forth with it if thou art of the truth-tellers.

107. (فالقى . . . مبين) Then he threw his rod, when, lo! it was a serpent manifest.[47]

108. (ونزع . . . النظرين) And he drew forth his hand,[48] it was white[49] to the beholders.

SECTION 14

109. (قال . . . عليم) The chiefs of the people of Fir'awn[50] said: this[51] is indeed a magician knowing[52]—

110. (يريد . . . تامرون) he will banish you from land; so what is it that now you propose.[53]

111. (قالوا . . . حشرين) They said:[54] put him and his brother off,[55] and send callers[56] to the cities[57]——

112. (ياتوك . . . عليم) that they may bring to thee every magician knowing.

113. (وجاء . . . الغلبين) And the magicians came to Fir'awn.[58] They said: certainly there is a reward for us if we are the victors.

114. (قال . . . المقربين) *Fir'awn* said: yea! and you shall be of those brought nigh.[59]

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42. (commissioned to call you to the worship of true God).

43. The address is to the people of Pharaoh in general.

44. Mark the words 'your Lord.' The Quranic God is the Universal God of Egyptians as well as of the Israelites, and not the Biblical God 'the Lord God of the Hebrews.'

45. (hitherto persecuted and oppressed by your government). *Cf.* the Bible :—'And afterward Moses and Aaron went in, and told Pharaoh. Thus saith the Lord God of Israel, let my people go.' (Ex. 5 : 1)

46. *i. e.*, some extraordinary event confirmatory of thy claim.

47. 'It becomes a serpent—it lives and moves, and not only appears to be, but is, an actual living reptile' (Rawlinson, *Moses : His Life and Times*, p. 93). See also Ex. 4 : 2, 3 ; 7 : 9 10. Wrong and confused as usual, the Bible attributes this miracle, when performed before Pharaoh, not to Moses but to Aaron. The serpent has a special prominence in Egyptian mythology and symbolism. 'Of all the animals receiving the homage of the people none were so numerous or were so universally feared and venerated as the snakes. The serpent was adored where Amon was but a name, and where Ra was looked upon as belonging, like fine horses and clothes, to the rich and the mighty.' (Sayce, *Religion of the Ancient Egypt*, p. 208).

48. (from the folds of the garment on his bosom).

49. (and radiant with divine light). See Ex. 4 : 6, 8.

50. 'The priests and military men held the highest position in the country after the family of the King, and from them were chosen his ministers and confidential advisers, "the wise counsellors of Pharaoh." (HHW. I. p. 200)

51. (pretender to prophethood).

52. Egypt was then 'the true home of all kinds of magic.' (EBi. c., 1221)

53. Thus they discussed and deliberated among themselves.

54. (to Pharaoh as the result of their deliberation).

55. (by fair promises, for a while).

56. حاشر is 'one who congregates, or collects together people.'

57. (of the empire, replete with expert magicians).

58. 'Then Pharaoh also called the wise men and the sorcerers.' (Ex. 7 : 11) 'The Pharaoh is impressed to a certain extent ; but, before determining what weight he will attach to his credential, he will see what his own magicians can do.' (Rawlinson, *Moses : His Life and Times*. p. 93).

59. (to my person and throne) *i. e.*, over and above big reward you will be raised in rank.

تَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾ قَالَ أَلْقُوا ۖ فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾ وَأَوْحَيْنَا
إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُوا هُنَا
لِكَ وَانْقَلَبُوا صَاغِرِينَ ﴿١١٩﴾ وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ ﴿١٢٠﴾ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾ قَالَ
فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّ هَٰذَا لَمَكْرٌ مَكَرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا ۖ
فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾ قَالُوا إِنَّا إِلَىٰ
رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾ وَمَا تَنْقِمُ مِنَّا

115. (قالوا . . . الملقين) They said:[60] O Mūsā! either thou cast down,[61] or we shall be the ones to cast down.[62]

116. (قال . . . عظيم) *Mūsā* said: cast down yours. Then when they cast down,[63] they enchanted the eyes of the people[64] and frightened them[65] and brought mighty magic[66] *to bear.*

117. (واوحينا . . . يافكون) And We Revealed to Mūsā: cast thou rod. And lo! it[67] was swallowing up what they had feigned.[68]

118. (فوقع . . . يعملون) Thus the truth prevailed, and what they had prepared vanished.

119. (فغلبوا . . . صغرين) Thus were they[69] overcome and made to look abject.[70]

120. (و القي . . . سجدين) And the magicians flung themselves prostrate.[71]

121. (قالوا . . . العلمين) They said:[72] we believe in the Lord of the worlds——

122. (رب . . . هرون) The Lord of Mūsā and Harūn.

123. (قال . . . تعلمون) Fir'awn said:[73] did you[74] believe before I gave you leave? Assuredly this is a plot you[75] have plotted in the city that you drive forth its people.[76] So now you shall know.[77]

124. (لاقطعن . . . اجمعين) Surely I will cut off your hands and feet on the opposite sides[78] and thereafter I will crucify you all.[79]

125. (قالوا . . . منقلبون) They said:[80] verily to our Lord we are turning[81]——

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60. (as the contest began).

61. (thy rod first).

62. (what we have with us).

63. (their cords and their rods).

64. According to the Bible, the Egyptian magicians cast down their rods 'and they became serpents.' (Ex. 7: 12). Note that the Holy Qur'ān lends no support to the view that the rods and cords of the magicians actually 'became serpents.' It only affirms that the magicians 'enchanted the eyes of the people.'

This is for the hundredth time that Qur'ān is correcting an inaccuracy of the Bible. The findings of the modern European scholars agree with the Qur'ān rather than with the Bible. 'It would be quite wrong,' says a modern authority, 'to ascribe the miracles performed by the Pharaoh's magicians to anything else than jugglery.' (EBi. c. 1221) 'What was done on this occasion was probably a clever piece of sleight of hand.' (Dummelow, *op. cit.*, p. 55) 'Most modern critics are of opinion that the magicians bore in their hands real snakes, rendered torpid and stiffy, so as to look like rods, which, on being thrown to the ground, were disenchanted, and resumed their natural character. Another explanation is that they were mere clever jugglers, adepts in sleight of hand, and that the snakes were substituted for the rods, which were skilfully hidden away.' (Rawlinson, *Moses: His Life and Times*, p. 93).

65. (as the onlookers imagined that they saw serpents running about before them).

66. 'Mighty' because the number of rods and ropes thus changed into the appearance of serpents was very great. 'For they cast down every man his rod, and they became serpents.' (Ex. 7 : 12)

67. --now transformed into a huge snake—

68. *i. e.*, the faked serpents of the magicians.

69. *i. e.*, Pharaoh and his nobles.

70. (in the eyes of onlookers).

71. (recognising in Moses the true messenger of God).

72. (now converted to the true faith and confessing the One true God).

73. (in his extreme discomfiture). The triumph of Moses and Aaron was complete. The supreme magic of Egypt had been vanquished and humbled by the divine messengers, and yet Pharaoh cold-bloodedly hardened his heart and deliberately shut his eyes against the light.

74. (O magicians !).

75. (conspiring with Moses).

76. *i. e.*, surely all this is due to your secret understanding with Moses to turn out the real inhabitants of the country and to establish the Israelites in their place.

77. (the punishment at my hands).

78. The right hand and the left foot, for example.

79. The punishment of crucification was known to, and widely employed by, many ancient nations and, among them, the Egyptians. (EBr. VII, p. 505, 11th Ed.). See also P. XIX n. 214.

80. (in the noble spirit of true martyrs).

81. *i. e.*, it is to our loving and gracious Lord that we shall be thereby returning, and so we are to be no losers.

إلا أن آمنا بآيات ربنا لما جاءتنا ربنا أفرغ علينا صبرا وتوفنا مسلمين ﴿١٢٦﴾ وقال الملأ من قوم فرعون
أتذر موسى وقومه ليفسدوا في الأرض ويذرك وآلهتك قال سنقتل أبناءهم ونستحيي نساءهم و
إنا فوقهم قاهرون ﴿١٢٧﴾ قال موسى لقومه استعينوا بالله واصبروا إن الأرض لله يورثها من يشاء من
عباده والعاقبة للمتقين ﴿١٢٨﴾ قالوا أوذينا من قبل أن تأتينا ومن بعد ما جئتنا قال عسى
ربكم أن يهلك عدوكم ويستخلفكم في الأرض فينظر كيف تعملون ﴿١٢٩﴾ ولقد أخذنا آل فرعون
بالسنين ونقص من الثمرات لعلهم يذكرون ﴿١٣٠﴾

126. (وما . . . مسلين) and what is it that for which thou takest vengeance on us save that we believed in the signs of our Lord when they came to us.[82] Our Lord! pour out on us perseverance[83] and cause us to die *as* Muslims.[84]

SECTION 15

127. (وقال . . . قهرون) And the chiefs of the people of Fir'awn said:[85] wilt thou[86] leave alone Mūsā and his people to act corruptly in the land[87] and to leave alone thee and thy gods?[88] *Fir'awn* said: soon we shall slay their sons and let live their women;[89] we are masters over them.[90]

128. (قال . . . للتقين) Mūsā said to his people:[91] seek help in Allah and perseverance;[92] verily the earth is Allah's; He makes whomsoever of His bondmen He wills inherit it; and the *happy* end is of the *God*-fearing.

129. (قالوا . . . تعملون) They said:[93] oppressed we have been before thou camest to us and since thou hast come to us.[94] He said: belike your Lord will destroy your foe and establish you[95] in their stead in the land,[96] that He may see how you act.

SECTION 16

130. (ولقد . . . يذكرون) Assuredly We afflicted the people of Fir'awn with *lean* years and lack of fruits, that they might take heed.[97]

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82. (and abandoned the superstitious plurality of gods).
83. (so that not the severest ordeal may cause us to swerve or falter).
84. (only bowing to Thy will).
85. (now greatly alarmed and distressed).
86. (O Pharaoh !).
87. *i. e.*, to preach freely the doctrine of the one Unseen God.
88. *i. e.*, to defy thy religious and temporal authority. See also P. XXIV. n. 175.
89. (as we did before the birth of Moses).
90. (so we have no difficulty in reviving the old repressive laws. *Cf.* the

Bible: "And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from this burdens . . . . Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words . . . . And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten . . . ' (Ex. 5 : 5, 9, 14).

91. (greatly alarmed at the news of this new oppression). 'It must indeed have a bitter moment. Having proclaimed himself a deliverer, . . . he now stood before his nation convicted, so far, of absolute failure; not only no helper but an injurer, one who by his officious and clumsy interference had done them infinite harm. They had been in the "lowest deep" of calamity previously, but he had plunged them into a "lower deep." They had been scourged with whips; he had brought them a scouring with scorpions.' (Rawlinson, *Moses : His Life and Times;* p. 92).

92. (for it is faith that shall triumph).

93. (to Moses, in a spirit of truculence).

94. *Cf.* the Bible :—'And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: And they said unto them, The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.' (Ex. 5 : 20, 21). According to Josephus the king commanded the chief taskmaster of the Hebrews 'to give them no relaxation from their labours, but to compel them to submit to greater oppressions than before.' ("Ant." II. 13 : 4) 'Now when their labour was thus doubled upon them, they laid the blame upon Moses.' (*ib.*) "Not unnaturally, Moses and Aaron were assailed with bitter reproaches by the sufferers. What good had their interference done? Nay, what harm had it not done! The whole nation had been made to stink in the nostrils of Pharaoh—his anger had been aroused, his vengeance provoked. The oppression of the entire people had been made very much severer than before, and the head men were in actual peril of their lives, for men died under the bastinado,' (Rawlinson, *Mose: His Life and Times,* p. 91).

95. (as a free, independent nation).

96. *i. e.*, in Palastine or elsewhere.

97. (and be warned).

فَإِذَا جَاءَتْهُمُ الْحَسَنَةُ قَالُوا لَنَا هَٰذِهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَن مَّعَهُ ۗ أَلَا إِنَّمَا طَائِرُهُمْ
عِندَ اللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝ وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ
بِمُؤْمِنِينَ ۝ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُّفَصَّلَاتٍ
فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ۝ وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ
عِندَكَ ۖ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ۝ فَلَمَّا كَشَفْنَا عَنْهُمُ
الرِّجْزَ إِلَىٰ أَجَلٍ هُم بَالِغُوهُ إِذَا هُمْ يَنكُثُونَ ۝ فَانتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ

131. (فاذا . . . يعلمون) So whenever good came their way, they would say: ours is this.[98] And if evil afflicted them, they would lay it to the ill augury of Mūsā and those with him. Lo! their ill augury *was* only with Allah;[99] but most of them knew not.[100]

132. (وقالوا . . . بمؤمنين) They said:[101] whatever *the nature* of a sign thou mayest bring to us with which to enchant us, in thee we are not going to be believers.[102]

133. (فارسلنا . . . مجرمين) Thereafter We sent upon them the flood,[103] and the locusts,[104] and the lice,[105] and the frogs,[106] and the blood:[107] signs detailed;[108] yet they remained stiff-necked and they were a people sinful.[109]

134. (ولما . . . اسرائيل) Whenever a plague fell on them they said: O Mūsā! supplicate thy Lord for us by what thy Lord has covenanted with thee;[110] if thou removest the plague from us we will believe in thee, and we will send with thee the Children of Israil.[111]

135. (فلما . . . ينكثون) Then whenever We removed the plague from them[112] till a term which they were to reach,[113] lo! they were breaking faith.[114]

98. *i. e.*, this is our due; the result of our knowledge and industry.

99. *i. e.*, the cause of their evil fortune lay with God.

100. (that the root of evil was within them).

101. (to Moses).

102. This gives a measure of their perversity and unreasoning obstinacy.

103. Or 'the plague.' The word though usually meaning 'an overpowering rain' or 'deluge' may also signify any other universal destruction or mortality. The word may allude to the plague of hail and fire as vividly described in the Bible. 'And the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.' (Ex. 9: 23, 24)

104. (which devoured everything of their corn and fruits). 'They covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.' (Ex. 10: 15) 'The Egyptians well knew what a pest the locust could be, what terrible devastation it could effect in a few days, or even in a few hours . . . The locusts came in their myriads; they covered and hid the ground, which their brown forms "darkened"; they settled on every herb that the hail had left, . . . where the land was as the garden of Eden before them, behind them it was a desolate wilderness.' (Rawlinson, *Moses: His Life and Times*, pp. 111-12)

105. '. . . . And it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.' (Ex. 8: 17) This particular plague was eminently fitted to work upon the Egyptian abhorrence of impurity and defilement. 'The Egyptians had an intense hatred of lice, and looked upon them as so impure that the priests were required to shave their entire bodies every other day in order that no louse or other impure creature might adhere to them.' (Rawlinson, *Moses: His Life and Times*, p. 100)

106. (which filled their houses and their food). '. . . . And the frogs came up, and covered the land of Egypt.' (Ex. 8: 6) 'One of the Egyptian divinities, Heka, has the head of a frog, and we may presume therefore that the frog was a sacred animal which it was not lawful to destroy . . . . . How could those creatures be Divine which had aroused such hatred and loathing in the hearts of the entire people? How could they henceforth be looked upon without detestation? . . . The whole theory of sacred animals must have suffered a shock when Heka's sacred sign, the emblem of fecundity and productiveness, became an object of hatred and abhorrence.' (Rawlinson, *Moses: His Life and Times*, pp. 98-99)

107. (in their waters). 'And all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.' (Ex. 7: 20, 21) This plague coming out of the sacred river Nile must have caused a severe shock to the Nile-worshipping Egyptians. 'That sacred stream, so fondly worshipped as the giver of all good, was the generator of this great evil. Nile, wont to bestow nothing but blessings, brought forth this curse.' (Rawlinson, *Moses: His Life and Times*, p. 99)

108. (serving both as Divine judgments and as wonders accrediting Moses and Aaron as God's ambassadors).

109. 'And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart.' (Ex. 11: 10)

110. (that He would withdraw the punishment from us if we believed).

111. 'Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let

the people go, that they may do sacrifice unto the Lord.' (Ex. 8 : 8) See also Ex. 9 : 27 ; 10 : 16-17.

112. (in response to the intercession and prayer of Moses, and granted them respite).

113. (in God's foreknowledge).

114. 'When Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them ; as the Lord had said.' (Ex. 8 : 15) نكث, literally, is to undo the threads of a garment, or to undo, or untwist a rope.

في اليم بأنهم كذبوا بآياتنا وكانوا عنها غافلين ۝ وأورثنا القوم الذين كانوا يستضعفون مشارق
الأرض ومغاربها التي باركنا فيها ۖ وتمت كلمت ربك الحسنى على بني إسرائيل بما صبروا ۖ ودمرنا ما
كان يصنع فرعون وقومه وما كانوا يعرشون ۝ وجاوزنا ببني إسرائيل البحر فأتوا على قوم
يعكفون على أصنام لهم ۚ قالوا يا موسى اجعل لنا إلها كما لهم آلهة ۚ قال إنكم قوم تجهلون ۝ إن
هؤلاء متبر ما هم فيه وباطل ما كانوا يعملون ۝ قال أغير الله أبغيكم إلها وهو فضلكم على العالمين ۝
وإذ أنجيناكم من آل فرعون

136. (فانتقمنا . . . غافلين) Therefore We took vengeance on them and drowned them into the sea:[115] for they belied Our signs and were neglectful of them.

137. (واورثنا . . . يعرشون) And We caused the people who had been oppressed[116] to inherit[117] the land, the eastern[118] and western[119] parts of it, which We had blessed.[120] And fulfilled was the good word of thy Lord to the Children of Israil[121] for they were long-suffering, and We annihilated what Fir'awn[122] and his people had built[123] and what they had raised.[124]

138. (وجوزنا . . . تجهلون) And We led the Children of Israil across the sea.[125] Then[126] they came upon a people cleaving to the idols they had.[127] They said: O Mūsā! make for us a god, even as they have gods.[127-A] He said: verily you are a people given to paganism.

139. (ان . . . يعملون) Verily those! vain is that in which they were *engaged*[128] and vain[129] became what they had been doing.

140 (قال . . . العلمين) He said:[130] shall I seek for you[130-A] a god other than Allah, whereas He has raised you above the world?[130-B]

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115. See P. I, n. 213.

116. (by Pharaoh and were considered by him weak and of no account).

117. (in the reign of Solomon).

118. (of Syria or its highland, Palestine).

119. The reference is to the lands on the eastern and western sides of the Jordan, the artery of the whole country, and as a river 'unique on the surface of the globe.'

120. (with fertility). Palestine 'not merely by its situation, but by its comparative fertility, might well be considered the prize of the Eastern world, the possession of which was the mark of God's peculiar favour; the spot for which the nations would contend.' (Stanley, *Sinai and Palestine*, p. 98)

121. *i. e.*, the promise of liberating them from the oppression of Pharaoh and making them masters of Palestine.

122. —the great builder—

123. 'Thebes still offers the greatest assemblage of monumental ruins in the world.' (EBr. XXII, p. 45).

124. (as edifices and structures).

125. (on their exodus from Egypt when they landed in Sinai).

126. (in the course of their wanderings).

127. These people were either Amalekites or the tribe of Lakhm. Their idols, anyway, were images of oxen, which gave to the Israelites the impetus to the making of the golden calf. (Bdh) 'Every careful reader of the Bible,' observes a Christian commentator of that book, 'notices the number and variety of the forms of idolatry with which the Israelites came into contact. Nor was it a mere external contact. Idolatry and the pollutions attendant on it appealed with too much force to something in the people's character.' (Dummelow, *op. cit.*, Intro. p. XXXVII)

127-A. 'All mankind was, at the period of the world's history, so prone to idolatry, and Israel was so deeply infected by the contagion of Egyptian superstition, that if God had appeared to them in any form, they would infallibly have seized upon that form, have reproduced it, imitated it, and made it an object of idolatrous veneration.' (Rawlinson, *Moses: His Life and Times*, p. 145)

128. *i. e.*, their cult of idols shall be smashed by God.

129. (in itself).

130. The speech of Moses is continued.

130-A. —you of all peoples!—

130-B. (and distinguished you by the doctrine of monotheism).

يَسُومُونَكُمْ سُوٓءَ الْعَذَابِ ۚ يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِي ذٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ۝ وَ
وٰعَدْنَا مُوسٰى ثَلٰثِينَ لَيْلَةً وَأَتْمَمْنٰهَا بِعَشْرٍ فَتَمَّ مِيقٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسٰى لِأَخِيهِ
هٰرُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ۝ وَلَمَّا جَآءَ مُوسٰى لِمِيقٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ ۙ
قَالَ رَبِّ أَرِنِيٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرٰىنِي وَلٰكِنِ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ
تَرٰىنِي ۚ فَلَمَّا تَجَلّٰى رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسٰى صَعِقًا ۚ فَلَمَّآ أَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ إِلَيْكَ وَ
أَنَا۠ أَوَّلُ الْمُؤْمِنِينَ ۝ قَالَ يٰمُوسٰىٓ إِنِّي

141. (واذ . . . عظيم) *Re-call* what time We delivered you from the house of Fir'awn perpetrating upon you terrible torment, slaying your sons and letting your women live; and in that was a trial by your Lord, tremendous.[131]

SECTION 17

142. (ووعدنا . . . المفسدين) And We treated with Mūsā[132] thirty nights,[133] and We completed them with ten;[134] so the appointment of his Lord was completed by forty nights.[135] And Mūsā said to his brother Hārūn : act thou[136] in my place[137] among my people and rectify, and do not follow the way of the corrupters.

143. (ولما . . . المؤمنين) And when Mūsā came at Our appointment[138] his Lord spoke[139] to him,[140] he said:[141] Lord! show *Thyself* to me,[142] that I may look at Thee![143] *Allah* said: thou canst not see Me,[144] but[145] look at the yonder mount;[146] if it stands in its place, then thou wilt see Me.[147] Then when his Lord unveiled His glory to the mount, it[148] turned it[149] to dust,[150] and Mūsā fell down thunder struck.[151] Then when he recovered, he said: hallowed be Thou![152] I turn to Thee repentant,[153] and I am the first of the believers.[154]

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131. See P. I, nn. 208, 209.
132. (as a prelude to his receiving the Law).
133. (and a fast of 30 days).
134. (more days and nights).
135. See P. I. n. 216.
136. (as the ruler and leader of my nation).
137. (during my absence on the mount).
138. *i. e.*, at Our appointed time on the mount.
139. (as a matter of exceptional grace).
140. (directly; not through an intermediary angel).
141. (moved to the very depths of his existence and overwhelmed with exhilerating joy).
142. (even as Thou hast spoken to me direct).

143. Moses said to his Lord: 'I beseech thee, show me thy glory. (Ex. 33 : 18)

144. (with thy physical eye while yet thou art in the realm of the living).

145. —in order that the human incapacity may become still more apparent to thee—.

146. (on which I am going to release a ray of My radiant glory, and which is far stronger and firmer than a human being).

147. *i. e.*, thou wilt be able to see Me.

148. *i. e.*, the radiance of Divine glory.

149. *i. e.*, the mount Tūr.

150. *i. e.*, levelled it with the ground and reduced it to powder. So powerful was the Ineffable glory of the Lord!

151. (dazzled by the splendour and radiance of Divine glory).

152. (and Thou art far above the grasp of our physical senses).

153. (for the prayer that I had made in the intensity of my fondness for Thee).

154. (in the impossibility of seeing Thee with the eyes of the flesh in this world).

اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ۝ وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ
مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا
سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ۝ سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِن يَرَوْا كُلَّ آيَةٍ
لَّا يُؤْمِنُوا بِهَا وَإِن يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا
ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ۝ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ
حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ۝ وَاتَّخَذَ قَوْمُ مُوسَىٰ مِن بَعْدِهِ

144. (قال . . . الشكرين) *Allah* said: O Mūsā! I have chosen thee indeed above mankind by My messages and by My speaking; so hold fast what I have given thee,[155] and be of the grateful.[156]

145. (وكتبنا . . . الفسقين) And in the tablets[157] We wrote for him of everything[158] an exhortation, and a detail of everything.[159] So hold thou fast[160] with firmness, and bid thy people follow the best of it;[161] soon I shall show you[162] the abode of the ungodly *people*.[163]

146. (ساصرف . . . غفلين) I will turn away from My signs those who are big with pride on the earth[164] unjustly,[165] and even though they may see every sign, they will not believe; and if they see the path of rectitude they will take it as *their* path, and if they see the path of error they will take it as *their* path. This is because[166] they belied Our signs[167] and they were ever neglectful of them.[168]

147. (والذين . . . يعملون) Those who belie Our signs and the meeting of the Hereafter—vain shall be their works.[169] They shall be requited only for what they wrought.

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155. *i. e.*, apostleship and the Book.

156. (unlike thy ungrateful nation).

157. 'The tables were written on both their sides: on the one side, and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.' (Ex. 32: 15) 'Archaeological evidence has now established the fact that alphabetical writing was actually in existence in Sinai at the very time when Moses led the tribes there after the Exodus from Egypt.' (Marston, *The Bible is True*, p. 22).

158. 159. (requisite for religion).

160. (these Divine precepts and injunctions, O Moses!). This was said to Moses by God.

161. *i. e.*, the whole of the Law, as all precepts therein are 'the best.'

162. (O Irraelites!).

163. *i. e.*, the dwelling-places of the ungodly Amalekites.

164. (in requital of their inordinate pride, and shall not open their hearts to receive the truth).

165. *i. e.*, without any just cause or valid reason.

166. *i. e.*, this repugnance to the call of truth has been caused in them because—

167. (out of sheer arrogance and conceit).

168. *i. e.*, never paused to consider their significance.

169. (and this worthlessness of their works would become apparent to them on the Day of Judgment).

مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ ۚ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ۘ اتَّخَذُوهُ وَكَانُوا
ظَالِمِينَ ۝ وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ۝ وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِن بَعْدِي ۖ أَعَجِلْتُمْ
أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا
يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ۝ قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا
فِي رَحْمَتِكَ ۖ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ ۝ إِنَّ الَّذِينَ

SECTION 18

148. (واتخذ . . . ظلمين) And the people of Mūsā, after him,[170] took[171] to them of their trinkets[172] a calf;[173] a body with a low.[174] Did they not see that it neither spake to them nor could it guide them to a way?[175] They took it[176-A] *for their god,* and they became evil-doers.[176]

149. (ولما . . . الخسرين) And when they repented[177] and saw that they had strayed, they said:[178] if our Lord have not mercy on us and does not forgive us, we shall surely be of the losers.[179]

150. (ولما . . . الظلمين) When Mūsā returned[180] to his people indignant and sorrowing,[181] he said: ill is that which you have acted as my successor, in my absence! Did you outstrip[182] your Lord's commandments?[183] And he cast the tablets[184] and seized the head of his brother,[185] dragging him to himself.[186] *Aaron* said:[187] son of my mother:[188] the people held me weak,[189] and well-nigh slew me,[190] so do not cause the enemies rejoice over me and do not place me with the wrongdoing people.[191]

151. (قال . . . الرحمين) *Mūsā* said:[192] O Lord: forgive me[193] and my brother,[194] and cause us *twain* to enter into Thy mercy, and Thou art the most Merciful of the merciful.

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170. *i. e.*, in his absence; after he had departed for the mount.

171. (unto themselves for worship).

172. *i. e.*, the ornaments borrowed by the Israelites on the eve of their departure from the Egyptians. 'They borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required.' (Ex. 12: 35, 36)

173. —of course lifeless—

174. The fact of the calf bellowing is mentioned in the Talmud, though not in the Bible.

175. (of this world or of the Next).

175-A. (for their good). *Cf.* the OT :—'And they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.' (Ex. 32 : 4). 'They have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These by thy gods, O Israel, which have brought thee up out of the land of Egypt.' (Ex. 32 : 8)

176. (who did great wrong to their own souls).

177. The phrase in Arabic means : 'they struck their hands upon their hands, by reason of repentance : or repented greatly : because he who repents, and grieves, or regrets, bites his hand in sorrow, so that his hand is fallen upon by his teeth.' (LL)

178. (by way of penitence).

179. This verse is parenthetical. The sequence of events leads direct from verse 148 to verse 150.

180. (after 40 days from the mount, after being in the closest communion with the All-Holy, All-Supreme One).

181. *i. e.*, shocked beyond measure at the going back of his people, not only in thought and word but also in act and deed, to the grossest form of materialism—calf worship—which was nothing short of apostasy.

182. اعجلتم is here synonymous with آسبقتم. (LL)

183. (and so did not think it meet to wait for my return from the mount). Moses, the emblem of piety and devotion, is naturally extremely indignant at the sight of sin, his burning indignation springing from his deep jealousy for the honour and sanctity of God's Unity.

184. (in the height of his righteous indignation). *Cf.* the OT :—'And Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.' (Ex. 32: 19) Note that there is no mention of Moses' 'breaking' the tablets in the Qur'ān. 'The action was not deliberate—it was momentary, instinctive ; it sprang from a fierce and fiery indignation at the unworthy conduct of his nation, who did not deserve the precious gift which he was bringing them, and whom he therefore deprived of the gift.' (Rawlinson, *Moses : His Life and Times*, p. 150)

185. (whom he had left in charge of the nation in his absence).

186. obviously all this heat was in the cause of God's religion, truly befitting a prophet of God.

187. (expostulating his innocence and helplessness in the matter).

188. (I did everying in my power to combat the outrageous blasphemy of my people, but—). The form of the address is meant to arouse love and affection in the heart of Moses who is for the moment filled with righteous indignation. The phrase also makes it clear that Aaron and Moses were brothers both on their father's and their mother's side and not half-brothers or step-brothers.

189. (and paid no heed to my admonitions).

190. (when I tried hard to put a stop to their blasphemy). According to the Jewish sources, when Hur stepped in to rebuke the Israelites for their blasphemy, 'he was at once put to death, and Aaron was threatened with the same fate.' (JE. III. p. 509)

191. Contrast this highly meritorious attitude of Aaron as depicted by the Qur'ān with the Biblical version which fathers the very responsibility of calf-worship on Aaron. *See* Ex. 32 : 2-6. According to biblical scholars a clue to the contradictory delineation of Aaron in the Old Testament is found in the documentary analysis which shows that the 'narrtive is the retult of combining to distinct accounts (J. and E.)'. (NSBD, pp. 15, 121).

192. (now deeply moved at the guiltlessness of Aaron).

193. (for my anger against Aaron).

194. (for his inability to nip the evil in the bud).

اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَكَذٰلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾ وَالَّذِينَ عَمِلُوا السَّيِّاٰتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَاٰمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾ وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ ۖ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾ وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا ۖ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّايَ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا ۖ إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ ۖ أَنتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۖ وَأَنتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾ وَاكْتُبْ لَنَا

SECTION 19

152. (ان . . . المفترين) Those who took to themselves the calf,[195] presently will overtake them wrath from their Lord and abasement in the life of world.[196] Thus do We requite the forgers.

153. (و الذين . . . رحيم) And those who committed evils, and thereafter repented and believed,[197] verily thy Lord is thereafter[198] Forgiving, Merciful.[199]

154. (و لما . . . يرهبون) And when the anger of Mūsā was allayed and he took up the tablets,[200] and in the inscription thereon were guidance and mercy[201] unto those who have an awe of their Lord.

155. (و اختار . . . الغفرين) And Mūsā singled out of his people seventy men[202] for Our appointment;[203] then when the earthquake seized them,[204] he said:[205] Lord: hadst Thou willed,[206] Thou would have killed them afore[207] and me *also*. Wilt thou kill us[208] for what the fools among us have done?[209] It[210] is only Thy trial by which Thou sendest astray whom Thou wilt, and keepest guided whom Thou wilt. Thou art our Patron. So forgive us Thou and have mercy on us; and Thou art the Best of the forgivers.[211]

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195. (for worship).

196. All this was said by God to Moses in respect of the calf-worshippers. Compare the Jewish view of the enormity of this sin. 'Next to the fall of man, the worship of the golden calf is, in rabbinical theology, regarded as the sin fraught with the direct consequences to the people of Israel. "There is not a misfortune that Israel has suffered which is not partly a retribution for the sin of the calf." (JE. III. pp. 508-509)

197. (renouncing and repudiating their previous infidelity and blasphemy).

198. *i. e.*, after their repentance.

199. And not vindictive or revengeful.

200. 'Tablets', not their fragments, which implies that the tablets were whole, not broken into pieces.

201. *i. e.*, commandments leading to full guidance and ultimately to God's mercy.

202. (who had not worshipped the calf).

203. (to go up with him to the mountain to witness Our discourse with him).

204. (as a punishment for their impertinence). See P. I, nn. 226-29.

205. (fearing that they were dead and apprehending that he would be charged with their death by his own unruly people).

206. (in the course of Thy ordinary plan of the universe).

207. (*i. e.*, before their coming to this place with me).

208. *i. e.*, my chosen elders and myself. Moses meant: the death of these elders here on the mount means my certain death at the hands of my infuriated people on my return.

209. *i. e.*, the atrocious offence of calf-worship.

210. *i. e.*, this violent convulsion which has led to the apparent death of the seventy elders.

211. The prayer of Moses was granted and the elders revived.

فِي هَٰذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ ۚ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۖ وَرَحْمَتِي وَسِعَتْ
كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ الَّذِينَ يَتَّبِعُونَ
الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ
عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ
فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾ قُلْ يَا أَيُّهَا
النَّاسُ إِنِّي رَسُولُ اللَّهِ

156. (و اكتب . . . يؤمنون) And ordain for us good in the world and in the Hereafter; surely we have been guided to Thee [212] *Allah* said: *as to* My chastisement, I afflict therewith whom I will,[213] and *as to* My mercy,[214] it comprehends everything.[215] I will therefore ordain it for those who fear *God* and pay poor-rate and those who believe in Our signs.

157. (الذين . . . المفلحون) Those who follow the messenger,[216] the unlettered prophet,[217] whom they find described[218] in the Taurāt[219] and Injīl[220] which are with them;[221] he bids them to the seemly[222] and forbids them the unseemly,[223] allows to them things clean,[224] and prohibits them things unclean, and relieves them of their burdens and the shackles[225] which have been upon them.[226] Then those who believe in him and side with him and succour him and follow the light[227] which has been sent down with him;[228] those: they are the prosperous.[229]

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212. (in humility and sincerity).

213. (in consonance with My universal plan and in consequence of man's own persistent contumacy).

214. Or 'loving-kindness.'

215. So that His love is universal, all-embracing, while His retributive justice is restricted to particular and exceptional cases.

216. *i. e.*, the holy Prophet of Islam.

217. Even according to the Christian writers not altogether blinded by their hatred of Islam:—'As to acquired learning, it is confessed he had none at all; having had no other education than what was customary in his tribe, who neglected, and perhaps despised, what we call literature.' (Sale) 'It is probable that he could neither read nor write, and it is almost certain that he could not have done so sufficiently.' (Palmer)

218. (by very full description).

219. Here are a few references with a running commentary:—

1. 'I will raise them up a Prophet from among their brethren, like unto

thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.' (Dt. 18: 18)

'Their' referring to the Israelites, 'their brethren', must clearly be the Ismailites; and thus the promised Prophet must be an Ismailite. 'Like unto thee' obviously means 'like unto Moses' in having a Law of his own.

The description "will put my words . . . . . . shall command him" is alluded to in Jn. 16: 13 also. *See* n. 220-7.

2. 'The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.' (Dt. 33: 2)

   Coming after Moses ('from Sinai') and Jesus ('from Seir') the allusion in 'from mount Paran,' which is in Makka, is clearly to the Prophet born in Makka. It was he who entered that city as a victor at the head of 10,000 saintly companions and holding in his hand 'a fiery law.'

3. 'And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.' (Ge. 17 :20)

This promise of God to bless Ismail found its complete fulfilment in the person of Muhammad (on him be peace!)—an Ismailite being appointed the Prophet for the entire world.

4. 'The sceptre shall not be taken away from Judah, not a ruler from his thigh, till he come that is to be sent: and he shall be the expectation of nations.' (Ge 49: 10. DV)

It was at the advent of this Ismailite 'sent one' that prophecy in Israel ceased, and it was he under whom the nations of the world gathered.

5. 'I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.' (Ps. 45: 17)

'Muhammad' is literally 'the praised one.' And it is his name coupled with that of his Creator, which is being proclaimed from the mosque minarets five times every day throughout the world.

6. 'Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles . . . . And the isles shall wait for his law.' (Is. 42: 1, 4)

It is precisely Muhammad, the 'servant of God' and His 'elect' (Mustafa) who brought judgment to the Gentiles, and whose law has been awaited by the distant 'isles.'

7. 'Yea, he is altogether lovely. This is my beloved, and this is my friend.' (So. 5: 16)

   The word "lovely" used in the English Bible is a substitute for the

Hebrew one, "Mohammdln." As this name of our Prophet is noun adjective, the sacred poet uses it in a manner answering both the interpretation of a proper noun and an adjective.' (Syed Ahmad Khan, *op. cit.*, X. p. 16)

As further references, may be cited the following :—Hab. 3 : 3 ; Hag. 2 : 7-9 ; Mal. 3 : 1.

220. Even in the manipulated and mutilated NT of the present-day the allusions are neither too scanty nor too enigmatical.

1. 'Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner ; this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.' (Mt. 21 : 42-44)

   It was the progeny of Ismail that was so long rejected and looked down upon by the Jews (and also by the Christians). It was one of those very Ismailies who at long last was raised to the highest honour. The announcement that this prophet's opponents shall be smashed is even more clear.

2. 'Tarry in the city of Jerusalem until ye be endued with power from on high.' (Lk. 24 : 49)

   It was after the advent of the holy Prophet of Islam that the reverence paid to Jerusalem was transferred to Ka'ba.

3. 'Who art thou ? And he confessed, and denied not ; but confessed, I am not the Christ. And they asked him, what then ? Art Thou Elijah ? And he saith, I am not. Art thou that Prophet ? And he answered, No. . . . . And they asked him, and said unto him, Why baptizest thou then, if thou be not Christ, nor Elijah, neither that Prophet ? (Jn. 1 : 19-21, 25)

   The questions were put by the learned among the Jews to John the Baptist, which clearly indicate that besides Christ and Elijah (Elias in the Authorised King James' Version of 1611), they expected another prophet, who was so well known that instead of designating him by name, a mere pronoun, '*that* Prophet' was deemed quite sufficient.

4. 'Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet, Others said, This is the Christ,' (Jn. 7 : 40-41)

   Another very clear reference to the advent of the well-known prophet, '*the* Prophet.'

5. 'And I will pray the Father, and he shall give you another Comforter

that he may abide with you for ever.' (Jn. 14 : 16)

6. 'But when the Comforter is come, whom I shall send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.' (Jn. 15 : 26)
7. 'And when he is come, he will reprove the world of sin, and of righteousness, and of judgment . . . . Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself, but whatsoever he shall hear, that shall he speak : and he will shew you things to come.' (Jn. 16 : 8-13)

All this description of the Comforter exactly fits the holy Prophet. He it is who, as the Final Prophet, brought an abiding Message ('abiding with you for ever'), who testified to the truth of Jesus ('he shall testify of me'), and who 'reproved the world of sin, and of righteousness, and of judgment,' And he, above all, was the Divine mouthpiece, reproducing the Words of God precisely as he received them ('he shall not speak of himself, but whosoever he shall hear, that shall he speak').

This much as regards the 'gospels' accepted as canonical by the Christian Church. When we come to the 'Gospel of St. Barnabas' we find the references as plain as they could possibly be—the Prophet is not only delineated in full detail but also prophesied by name. *Vide* pp. 33, 99, 101, 103, 105, 167, 169, 223, 381.

221. 'Them' refers to the people of the Book.
222. معروف is what is approved by reason and by the law.
223. منكر, contrary of معروف, is what is deemed abominable or unseemly.
224. (but hitherto forbidden).
225. *i. e.*, difficult tasks and fatiguing works.
226. (his law superseding all previous laws involving hardship).
227. (which can illumine the life of everyone who cares to be guided by it).
228. *i. e.*, the Holy Qur'ān.
229. See P. I, n. 43.

إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ
الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ۝ وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ
يَعْدِلُونَ ۝ وَقَطَّعْنَاهُمُ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ
الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ
وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ۝ وَإِذْ قِيلَ لَهُمُ اسْكُنُوا هَٰذِهِ
الْقَرْيَةَ

SECTION 20

158. (قل . . . تهتدون) Say thou:[230] O mankind![231] verily I am Allah's messenger to you all[232]—of Him whose is the dominion of the heavens and the earth.[233] No god is there but He; He gives life and causes death.[234] Believe then in Allah and His messenger, the unlettered prophet,[235] who believes in Allah and His words;[236] and follow him that haply you may be guided.

159. (و من . . . يعدلون) And of the people of Mūsā there is a community[237] guiding *others* by the truth[238] and judging[239] thereby.[240]

160. (و قطعنهم . . . يظلمون) And We divided them into twelve tribes as nations.[241] And We revealed to Mūsā, when his people asked him for water:[241-A] smite the rock with thy rod. Then gushed forth from it twelve springs; each people already knew their drinking-place.[242] And We shaded them with thick clouds;[243] and We sent down upon them the manna and the quails,[244] *saying:* eat of the pure things with which We have provided you. And they wronged Us not, but themselves they were wont to wrong.[245]

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230. (O Prophet!).

231. Mark once again the universal character of the holy Messenger. It aims to reclaim and uplift the whole of humanity, not any particular nation or people.

232. (as distinguished from the apostles of old who always addressed some particular people). Muhammad's people are thus the people of the world at large, and his religion is the most cosmopolitan of all religions.

233. As He is the One Universal God, so is Muhammad His messenger to all mankind.

234. See P. III, n. 19, 20.

235. 'There is no evidence that he was able to read.' (EBr. XIII, p. 483). See also n. 217 above.

236. Or, 'His commandments.' (Th)

237. The allusion is to men like Abdullah Ibn Salām who were well disposed towards Islam and ultimately embraced it.

238. *i. e.*, the true religion.

239. (their own affairs).

240. *i. e.*, according to the laws of Islam.

241. (each, under its own leader, constituting a social entity). *Cf.* the OT:—'All these are the twelve tribes of Israel.' (Ge. 49: 28) 'And the stones shall be with the names of the children of Israel, twelve, according to their names; . . . . every one with his name shall they be according to the twelve tribes.' (Ex. 28: 21)

241-A. 'The Sinaitic Peninsula . . . is a region nearly without water. Here and there in the wadys a little may be obtained by scraping holes in the ground.' (Rawlinson, *Moses: His Life and Times*, p. 132).

242. See P. I. nn. 247, 252.

243. See P. n. 231.

244. See P. I. nn. 232, 233.

245. (by their gross acts of ingratitude and rebellion).

وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيٓئَٰتِكُمْ ۚ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾
فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾
وَسْـَٔلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا
وَيَوْمَ لَا يَسْبِتُونَ ۙ لَا تَأْتِيهِمْ ۚ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾ وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ
قَوْمًا ۙ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾ فَلَمَّا نَسُوا مَا
ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ

161. (و اذ . . . المحسنين) *Recall* what time it was said to them: reside in the yonder town and eat from it wherever you wish, and say : 'forgiveness' and enter the gate bowing; and We shall forgive you your trespasses. We give abundance to the well-doers.[246]

162. (فبدل . . . يظلمون) Then those of them who did wrong changed the word that had been told them for another; thereupon We sent a scourge upon them from the heaven for they were wont to transgress.[247]

SECTION 21

163. (و سئلهم . . . يفسقون) And ask thou[248] them[249] about the town that stood by the sea when they[250] transgressed in the matter of the sabbath, when their fish came to them openly on the sabbath day, and did not come to them on the day they did not observe the sabbath.[251] Thus[252] We tested them for they were wont to transgress.

164. (و اذ . . . يتقون) And *recall* what time a community of them[253] said:[254] why do you exhort a people whom Allah is going to kill or chastise with a severe chastisement?[255] They[256] said: to justify *us* before your Lord,[257] and that haply you may fear God.

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246. See P. I. nn. 237-242.

247. See P. I, nn. 243-246.

248. (O Prophet !).

249. *i. e.*, the Jews of thy time.

250. *i. e.*, the inhabitants of that town. The reference is to the port of ancient Ailah (Elath) or modern 'Aqaba, in the north-east of the Red Sea.

251. The fish, to tempt the offending Jews, used to come in great numbers to the shore on the night of the sabbath and stay there all the sabbath ; but as the night spread they returned into the sea again. The Jews cut canals from the sea for the fish to enter, with sluices, which they shut on the sabbath, to prevent their return to the sea ; and they dressed and ate them as soon as the sabbath had

ended. This was tantamount to circumventing the sabbath and violating its sanctity.

252. *i. e.*, in this way of their being tempted by the fish.

253. (pious and still observing the sabbath).

254. (to those endeavouring to reclaim the offenders).

255. (in view of their persistence in sin and impiety).

256. *i. e.*, the preachers.

257. *i. e.*, to plead before Him that we did our duty in dissuading the offenders from their course of wickedness.

يَنْهَوْنَ عَنِ السُّوْٓءِ وَاَخَذْنَا الَّذِيْنَ ظَلَمُوْا بِعَذَابٍ بَئِيْسٍ بِمَا كَانُوْا يَفْسُقُوْنَ ۝ فَلَمَّا عَتَوْا عَنْ مَّا نُهُوْا
عَنْهُ قُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِئِيْنَ ۝ وَاِذْ تَاَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ يَّسُوْمُهُمْ سُوْٓءَ
الْعَذَابِ ۭ اِنَّ رَبَّكَ لَسَرِيْعُ الْعِقَابِ ۚ وَاِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ۝ وَقَطَّعْنٰهُمْ فِي الْاَرْضِ اُمَمًا ۚ مِنْهُمُ الصّٰلِحُوْنَ
وَمِنْهُمْ دُوْنَ ذٰلِكَ ۡ وَبَلَوْنٰهُمْ بِالْحَسَنٰتِ وَالسَّيِّاٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ۝ فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ وَّرِثُوا
الْكِتٰبَ يَاْخُذُوْنَ عَرَضَ هٰذَا الْاَدْنٰى وَيَقُوْلُوْنَ سَيُغْفَرُ لَنَا ۚ وَاِنْ يَّاْتِهِمْ عَرَضٌ مِّثْلُهٗ يَاْخُذُوْهُ ۭ اَلَمْ يُؤْخَذْ
عَلَيْهِمْ مِّيْثَاقُ الْكِتٰبِ

165. (فلما . . . يفسقون) Then when they forgot[258] what they had been exhorted with, We delivered those who restrained *others* from evil and We seized those who did wrong with a distressing torment for they were wont to transgress.

166. (فلما . . . خسئين) So when they exceeded the limits of what they were prohibited, We said to them : be ye apes despised.[259]

167. (و اذ . . . رحيم) And *recall* when thy Lord proclaimed[260] *that* He would surely raise upon them,[261] till the Day of Resurrection, someone[262] perpetrating upon them worst oppression.[263] Varily thy Lord is Swift in retribution;[264] and verily He is Forgiving, Merciful.[265]

168. (و قطعنهم . . . يرجعون) And We cut them up into communities on the earth;[266] *some* of them righteous, and some of them otherwise; and We tempted them with good[267] and evil,[268] that perchance they may return.

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258. (wilfully) *i. e.*, ignored.

259. See P. I, n. 292.

260. (through the prophets of Israel).

261. *i. e.*, the race of Israel.

262. Whether an individual or a nation.

263. *Cf.* the OT :—'And I will set my face against you, and ye shall be slain before your enemies : they that hate you shall reign over you; and ye shall flee when none pursueth you.' (Le. 26 : 17) 'And thou shalt be only oppressed and crushed always.' (Dt. 28 : 33) *See* also (Dt. 28 : 48-51)

264. (in the case of confirmed unrepentant sinners).

265. (to the repentant).

266. *i. e.*, cut off from each other and dispersed on the entire globe.

267. *i. e.*, health and affluence.

268. *i. e.*, want and disease.

قال الملأ — الأعراف

أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ ۗ وَالدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ۝
وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ ۝ وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ
كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ۝ وَإِذْ أَخَذَ
رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۛ شَهِدْنَا
أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ ۝ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً
مِنْ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ

169. (خلف . . . تعقلون) Then succeeded them a posterity;[269] they inherited the Book taking this near world's gear[270] and saying:[271] assuredly it will be forgiven us.[272] And if there comes to them *another* gear like it they shall take it.[272-A] Has there not lain upon them the bond of the Book that they shall say of God aught but truth?[273] And they have read what is in it,[274] and the abode of the Hereafter is better for those who fear. Do you not then understand?

170. (و الذين . . . المصلحين) And those who stand fast by the Book[275] and establish prayer — verily We will not waste the wages of rectifiers.

171. (و اذ . . . تتقون) And *recall* when We shook the mountain over them as though it was a canopy and they imagined that it was going to fall upon them; *and We said*: hold firmly what We have given you and remember what is in that; haply you may fear.[276]

SECTION 22

172. (و اذ . . . غفلين) And *recall* when[277] thy Lord brought[278] forth from the children of Adam their posterity from their backs and[279] made them testify as to themselves, *saying:* am I not your Lord? They said: yea![280] we testify.[281] *That was*[282] lest you should say[283] on the Day of Resurrection:[284] verily of this we have been unaware.[285]

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269. *i. e.*, the latter generations of the Jews.

270. The reference is to the Jews' acceptance of bribes for wresting judgment and corrupting the text of their Books and to their extortion of money.

271. (in excuse).

272. (as we are the chosen of the Lord). See P. I. n. 343.

272-A. (again). The teaching of the OT itself on this point is plain enough:—'And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.' (Ex. 23 : 8)

273. *Cf.* the OT:—'Ye shall not add unto the word which I command you, neither shall ye diminish aught from it.' (Dt. 4 : 2) 'What thing soever I command

you, observe to do it: thou shalt not add thereto, nor diminish from it.' (Dt. 12:32)

274. (so they cannot plead ignorance).

275. (and not do it mere lip-service). The reference is to the real, good Jews who felt themselves bound by their own Scriptures to accept Islam.

276. 'It was not a mere "storm of thunder and lightning, whereof Moses took advantage to pursuade the people that they had heard God's voice"—it was not "an earthquake with volcanic eruptions"—it was not even these two combined—it was a veritable theophany, in which, amid the phenomena of storm and tempest, and fire and smoke, and thick darkness, and hearings of the ground as by an earthquake shock, first the land blast seemingly of a trumpet sounded long, commanding attention, and then a clear, penetrating voice, like that of a man, made itself heard in distinctly articulated words, audible to the whole multitude, proceeding out of the midst of the fire, and recognized by the multitude as superhuman as "the voice of God." (Rawlinson, *Moses: His Life and Times*, pp. 145, 146). See also P. I, n. 284.

277. (in the world of spirits).

278. *Lit.* "took"

279. (after endowing them with sufficient intelligence and understanding).

280. (Thou art). Thus was the covenant of Monotheism inscribed, not like the covenant of Israel upon the tablets of stone but impressed upon the heart, the soul, of man. That this will to acknowledge and obey the One God forms part of man's rational nature has at long last been recognized by the anthropologists who have now come to believe that instead of monotheism being a development of primitive polytheism the latter itself is a degeneration of the former. 'The earliest conception of deity is really monotheistic.' (Marston, *The Bible Comes Alive*, p. 273) Evolutionary ethnologists and anthropologists of the nineteenth century presupposed the primeval human culture as utterly barbaric and bewilderingly polytheistic or animistic. Later ethnological researches have, however, completely reversed this conclusion. 'The startling reports of Andrew Lang on the original monotheism of these Pygmies and related tribes, belonging, like them, to Primeval culture, marked a new epoch in ethnological research. The Viennese ethnologist, Prof. Father W. Schmidt (now working at the Ethnographic Museum of the Vatican) collected all data and reports, referring to the subject. The result of this undertaking supported Andrew Lang's ideas on the broadest basis. Monotheism appears to be really at the very beginning of religious thought.... The point which mostly concerns us in these studies is the fact that monotheism is found to have been the original form of religion.' (Ehrenfels in *The Islamic Culture*, Hyderabad, Deccan, Oct. 1940; pp. 436-37). See also P. II, nn. 383, 384, XXV, n. 45.

281. According to some commentators 'we' stands for God and ought to be written with a capital.

282. *i. e.*, this confession of man's dependence on the One God.

283. (by way of excuse).

284. (when receiving sentence).

285. (of the significance of monotheism). The yearning for perfect goodness which is engraved in human nature is a witness of this prenatal compact.

المبطلون ۝ وكذلك نفصل الآيات ولعلهم يرجعون ۝ واتل عليهم نبأ الذي آتيناه آياتنا فانسلخ
منها فأتبعه الشيطان فكان من الغاوين ۝ ولو شئنا لرفعناه بها ولكنه أخلد إلى الأرض واتبع هواه
فمثله كمثل الكلب إن تحمل عليه يلهث أو تتركه يلهث ذلك مثل القوم الذين كذبوا
بآياتنا فاقصص القصص لعلهم يتفكرون ۝ ساء مثلا القوم الذين كذبوا بآياتنا وأنفسهم
كانوا يظلمون ۝ من يهد الله فهو المهتدي ومن يضلل فأولئك هم الخاسرون ۝ ولقد ذرأنا لجهنم
كثيرا من الجن والإنس

173. (او . . . المبطلون) Or *lest* you should say:[286] it was only our fathers *who* associated[287] before, and we have been a posterity after them,[288] wilt Thou destroy us then for what the followers of falsehood did?[289]

174. (وكذلك . . . يرجعون) And thus do We detail the revelations,[290] that haply they[291] might return.[292]

175. (واتل . . . الغوين) And recite[293] to them[294] the story of one[295] to whom We gave Our signs,[296] but he sloughed them off;[297] so Satan followed him,[298] and he became of the perverted.[299]

176. (ولو . . . يتفكرون) And had We willed[300] We would surely have lifted him thereby;[301] but he clung to the earth and[302] pursued his desire,[303] so his parable is the parable[304] of a dog,[305] who, if thou assailest him lolls out his tongue[306] and if thou leavest him alone, *then also* lolls out his tongue.[307] Such is the parable of the people who belie Our signs.[308] So recount thou[309] the story[310] that haply they may reflect.

177. (ساء . . . يظلمون) Vile is the likeness of the people who belie Our signs, and their *own* souls they are wont to wrong.[311]

178. (من . . . الخسرون) Whomso Allah guides he is the *rightly* guided, and whomso He sends astray[312]—those! they are the losers.

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286. (by way of excuse for your idolatry).
287. (others with God).
288. (only following suit).
289. *i. e.*, wilt Thou punish us for what our forefathers did in foolishness.
290. (that the sinners may be reminded of the original covenant).
291. *i. e.*, the infidels.
292. (to the true faith).
293. (O Prophet!).
294. (that they may draw lessons thereby).
295. The story is preferably to be taken in a genesal sense, and not with reference to any particular individual. But many of the commentators think the

person intended here is one Umayya ibn Abu Salt who read the old Scriptures and therefore knew that God could send a prophet about that time, but when the Promised one did arrive, he refused to acknowledge him. Some think the narrative relates to Balaam, of the Canaanite race, whose story occurs in the Bible (Nu. 22, 23, 24).

296. *i. e.*, who was endowed with a knowledge of Divine commandments.

297. *i. e.*, instead of profiting by them he slipped out of them and misused his excellent opportunities.

298. *i. e.*, the devil seeing his opportunity caught the man up. Notice the force of 'so.' The initiative comes from the man himself—by his own choice of the wrong path.

299. *i. e.*, of the confirmed sinners; of those given to perdition.

300. (in Our universal Plan).

301. *i. e.*, by means of the Divine knowledge bestowed on him. The meaning is: had he lived up to his knowledge, We would surely have raised him, in conformity with Our will and law, to spiritual eminence.

302. *i. e.*, instead of striving to rise to spiritual eminences he deliberately chose the path of error and guilt.

303. هوى is not simple desire, but 'blameable or evil inclination.'

304. The comparison is in point of utter contemptibility and restiveness.

305. Dog is, with many nations and peoples, a term of abuse. In the Bible it is mentioned in many places, but almost 'always with contempt. The Eastern street dog is a type of all that is cowardly, lazy, filty, treacherous, and contemptible.' (DB. I, p. 616) The word is in English, synonymous, in a secondary and derived sense, with 'worthless, surly, or cowardly fellow.' Though admired and even worshipped by some, it has been execrated by most others. The Hindus denounced it as unclean. Certain other nations, on the other hand, have venerated and worshipped the dog. 'In ancient Egypt, dogs were commonly respected and mummified, in particular at Cynopolis. In ancient Persia the dog was held in the highest esteem, and most rigorous penalties were exacted for killing it' (ERE. I, p. 512). In ancient Syria, 'the dog was sacred among the Harranians. They offered sacrificial gifts to it, and in certain mysteries dogs were solemnly declared to be the brothers of the mystics.' (Smith, *Religion of the Semites*, p. 291).

306. (to drive him away).

307. Which is symbolic of base restiveness. The Jews still seem to see in the parable an allusion to Ka'ab, Jewish poet of Madina, who had travelled to Makka to incite the pagans against the Muslims. 'The points of simile are not only the alliteration of Ka'ab and "kalb" (dog) but also the putting forth of the tongue, which was regarded as a symbol of poetic satire.' (JE. II, p. 59)

308. (out of perversity).

309. (unto them, O Prophet!).

310. *i. e.*, the histories of the nations of old.

311. (thereby) *i. e.*, by rejecting the Divine signs and revelations.

312. (in consequence of his contumacy and wilful blindness). اضلال is 'the decreeing that one shall err or stray, because he has done so already.' Another meaning of God's اضلال of a man is His 'so constituting man that when he observes and pursues a certain course, or way, of acting or the like . . . he habituates himself to it.' (LL)

لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ
بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي
أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾ وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾
أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ أَوَلَمْ يَنظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِن

179. (و لقد . . . الغفلون) Assuredly We have created for Hell many of the jinn and mankind.[313] They have hearts, yet do not understand with them;[314] they have eyes yet do not see with them; and they have ears yet do not hear with them. They are like cattle:[315] nay, even further astray.[316] Those! they are the heedless ones.

180. (و لله . . . يعملون) Allah's are the excellent names[317]; so call Him by them, and leave alone those who profane His names.[318] Presently will they be requited for what they have been doing.

181. (و ممن . . . يعدلون) And of those whom We have created there is a community guiding *others* with truth[319] as by it they act justly.[320]

SECTION 23

182. (و الذين . . . يعلمون) And those who belie Our signs We lead them on,[321] step by step, in a way they do not know.[322]

183. (و املى . . . متين) I respite them;[323] My contrivance[324] is severe.[325]

184. (اولم . . . مبين) Do they[326] not reflect that there is no madness[327] in their compatriot?[328] he is naught but a warner manifest.

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313. *Cf.* the OT:—'The wicked is reserved to the day of destruction.' (Job. 21 : 30) 'The Lord hath made all things for himself: yea, even the wicked for the day of evil.' (Pr. 16 : 4) And the NT:—'These, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; And shall receive the reward of unrighteousness.' (2 Pe. 2 : 12-13)

314. *i. e.*, they do not exert their will to understand.

315. (in their listlessness).

316. The reason is plain. The listlessness of the cattle is involuntary, instinctive and unblamable, while that of the infidels is deliberate, acquired and culpable. *Cf.* the OT:—'The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.' (Is. 1 ; 3)

317. (conveying His excellent attributes and functions). This repudiates the queer doctrine of the namelessness of God, characteristic of the Alexandrian schools of philosophy and also, to some extent, of Jewish thought. 'Philo taught that God was without qualities and incomprehensible in His essence. He was the Nameless Existing. So to Plotinus God as the One could be described only negatively.' (ERE. IX, p. 172)

318. (by applying those names to the gods of polytheism).

319. *i. e.*, in accordance with the true religion.

320. (among themselves).

321. (to Hell).

322. The purport is : the destination of the wicked in Hell where they are being led stealthily but surely. And so their apparent prosperity in this world is not worth looking at.

323. *i. e.*, I grant them a respite in this world, and do not inflict punishment immediately.

324. 'God's practising an artful device towards the unbelievers means His taking them unawares, so that they do not reckon upon it; bestowing upon them enjoyments in which they delight, and on which they place their reliance, and with which they become familiar so as not to be mindful of death, and then taking them in their most heedless state.' (LL)

325. *i. e.*, most effectual; unfailing.

326. *i. e.*, the infidels of the holy Prophet's time and country.

327. The Prophet's almost incredible achievements are still the wonder and admiration of an unbelieving world. 'The success of Mohammad as a law-giver, . . . and the stability of his institutions during a long series of generations, and in every condition of social polity, prove that this extraordinary man was formed by a rare combination of the qualities both of a Lycurgus and an Alexander.' (Finlay, *op. cit.*, p. 446) 'Endowed with a refined mind and delicate taste, reserved and meditative, he lived much within himself. . . . The fair character and honourable bearing of the unobtrusive youth was the approbations of his fellow-citizens; and he received the title, by common consent, of Al-Amin, the Faithful.' (Muir, *op. cit.*, pp. 19-20). Savary, who, "as an enlightened Westerner," of course, refused 'to call Mohammed a prophet,' is 'nevertheless forced to recognize him as one of the greatest men who ever lived,' and finds himself bound to concede that 'his political and military ability and his capacity for governing men were extraordinary,' and to regard him 'as one of those unusual personalities occasionally appearing in history, who remake their environment and enlist men in their triumphant train.' (Andrae, *op. cit.*, pp. 244, 245)

328. *i. e.*, the holy Prophet; their constant companion, who mixes with them freely and lives with them intimately, and whose sainty and sobriety of judgment they have every means to test. And yet he is "possessed one!"

شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ۝ مَنْ يُضْلِلِ اللَّهُ
فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ۝ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا
عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ
عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا
إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ
وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ۝ هُوَ الَّذِي خَلَقَكُمْ مِنْ

185. (اولم . . . يؤمنون) Do they not[329] look at the governance of the heavens and the earth and whatever Allah has created of aught and *at the fact*[330] that their *own* term might be drawn nigh ? In what discourse will then they believe thereafter?[331]

186. (من . . . يعمهون) Whoso Allah sends astray[332] no guide is then for him and He lets them wander perplexed in their exorbitance.[333]

187. (يسئلونك . . . يعلمون) They[334] ask thee[335] concerning the Hour and when it is to come? Say thou: its knowledge is with my Lord alone:[336] none can disclose its time but He; heavy it is in the heavens and the earth; it shall not come upon you except of a sudden.[337] They ask thee[338] as if thou wert familiar with it.[339] Say thou: knowledge of it is with Allah; but most of them know not.[340]

188. (قل . . . يؤمنون) Say thou: I possess no power[341] of benefit or hurt to myself save as Allah wills;[342] and had I knowledge of[343] Unseen I would have amassed ample good, and evil would not have touched me.[344] I am naught but a warner and bringer of good tidings to a people who believe.

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329. (to be convinced of His Oneness as well as His power and glory).

330. (which reflection would make them think of this fate).

331. *i. e.,* after, receiving a Message so plain and effective as the Qur'ān is.

332. (in consonance with His universal Plan, and in consequence of the offender's own contumacy).

333. (and He does not take away their liberty of action).

334. *i. e.,* the Arab pagans who were disbelievers in Resurrection.

335. (O Prophet !).

336. (shared by none). *Cf.* the NT :—'Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.' (Mt. 24: 36)

337. It has often been held that the NT 'contains indications of the signs of the approaching End, and from time to time enthusiasts have identified the approaching End, with their own time or that immediately ahead. Nevertheless the End

has not arrived: and even if it did come, now it would not be a real fulfilment of what is written in the New Testament.' (EBr. III, p. 523)

338. —with a view to test thy knowledge of the Unseen, which they think is an implication of thy prophethood—

339. *i. e.*, well acquinted with the detailed timings of this and other future events.

340. (that omniscience forms no part of the prophetic equipment).

341. (as an apostle and servant of God, beyond that of ordinary mortals).

342. Note the unparalleled monotheistic note ringing in the verse and the preceding verses. Every power, big or small, is God's; and the greatest and holiest of the prophets is nothing before Him. Contrast this with the doctrines of Sonship, consubstantiation, Incarnation and coequality with God, common to so many religions

343. Mark the phrase لو كنت اعلم which means, 'if I kept knowing' and not 'if I knew.'

344. (which not being the case, it is clear that I am not endowed with omniscience).

نَّفْسٍ وَّاحِدَةٍ وَّجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ اِلَيْهَا ۚ فَلَمَّا تَغَشّٰهَا حَمَلَتْ حَمْلًا خَفِيْفًا فَمَرَّتْ بِهٖ ۚ
فَلَمَّآ اَثْقَلَتْ دَّعَوَا اللّٰهَ رَبَّهُمَا لَئِنْ اٰتَيْتَنَا صَالِحًا لَّنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ﴿۱۸۹﴾ فَلَمَّآ اٰتٰهُمَا صَالِحًا جَعَلَا
لَهٗ شُرَكَآءَ فِيْمَآ اٰتٰهُمَا ۚ فَتَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ﴿۱۹۰﴾ اَيُشْرِكُوْنَ مَا لَا يَخْلُقُ شَيْئًا وَّهُمْ يُخْلَقُوْنَ ﴿۱۹۱﴾ وَلَا
يَسْتَطِيْعُوْنَ لَهُمْ نَصْرًا وَّلَآ اَنْفُسَهُمْ يَنْصُرُوْنَ ﴿۱۹۲﴾ وَاِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى لَا يَتَّبِعُوْكُمْ ۚ سَوَآءٌ
عَلَيْكُمْ اَدَعَوْتُمُوْهُمْ اَمْ اَنْتُمْ صَامِتُوْنَ ﴿۱۹۳﴾ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ عِبَادٌ اَمْثَالُكُمْ
فَادْعُوْهُمْ فَلْيَسْتَجِيْبُوْا لَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۹۴﴾ اَلَهُمْ اَرْجُلٌ يَّمْشُوْنَ

SECTION 24

189. (هوالذی . . . الشکرین) He it is Who created you[345] from a single soul,[346] and He created of him his mate[347] that he might find comfort in her.[348] Then when he covers her she bears a light burden and passes by with it;[349] then when she grows heavy the twain[350] call upon Allah their Lord: if Thou grantest us a goodly *child*[351] we shall surely be of the grateful.

190. (فلما . . . یشرکون) But when He bestowed the twain a goodly *child* they set up to Him the associates in respect of what He has bestowed upon them.[352] Exalted be Allah *far* from what they associate!

191. (ایشرکون . . . یخلقون) Do they associate those who cannot create aught, and are[353] created?——

192. (ولا . . . ینصرون) And who cannot succour them, nor can succour themselves.[354]

193. (و ان . . . صامتون) And if you[355] call them[356] towards guidance they do not follow you. It is the same to you whether you call them or be silent.

194. (ان . . . صدقین) Verily those whom you[357] call upon besides Allah[358] are creatures like you; so call on them and let them answer you, if you say sooth.[359]

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345. (O mankind!).

346. *i. e.*, Adam. The implication of which fact is, that all men belong to one species, and that racial variations notwithstanding, there is no essential difference between man and man. If the modern world had only kept this elementary truth in mind, there would have been no occasion for it to lament that 'the progress of civilization is threatened by the serious danger of racial conflict and the still more serious evil, the demoralization caused by inter-racial and colour prejudice' (EBr. VI. p. 571). The time must come when it will seem absurd that French and Germans, Americans and Japanese, French and English, can even have been divided by imaginary barriers—no less absurd than the recollection that the people of Burgandy and Artoris, of Mecklanbourg and Hanover, of Wessex and Northum-

berland were once taught to believe themselves natural enemies.' (Fyfe, *The Illusion of National Character*. See also P. IV, n. 477 : p. XXIII, n. 481)

347. *i. e.* Eve, or Hawwah, the first woman.

348. The word 'repose' puts in a nutshell the various attitudes the two sexes can adopt towards each other—of love in youth, of companionship in middle age, and of care and attendance in infirmity. Contrast with this the status of woman in Christianity. 'Woman was represented as the door of hell, as the mother of all human ills . . . . Women were even forbidden by a provincial council, in the sixth century, on account of their impurity, to receive the Eucharist into their naked hands. Their essentially subordinate position was continually maintained,' (Lecky, *op. cit.*. II, 1869 ed., pp. 357-58). See also P. XXI, n. 126.

349. *i. e.*, with the child in her womb.

350. *i. e.*, the parents in their anxiety.

351. *i. e.*, sound in body, mind and spirit.

352. (by ascribing the sound birth of their child to agencies other than the favour of God).

353. (themselves).

354. So helpless and so insignificant are the gods of polytheism!

355. (O Muslims!).

356. *i. e.* those false deities.

357. (O infidels!).

358. Such as sun-deity, moon-deity, and star-deities.

359. *Cf.* the OT :—'And they took the bullock, which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered.' (1 Ki. 18 : 26)

بها ام لهم ايد يبطشون بها ام لهم اعين يبصرون بها ام لهم اذان يسمعون بها قل ادعوا
شركاءكم ثم كيدون فلا تنظرون ۝ ان ولي الله الذي نزل الكتب وهو يتولى الصلحين ۝ والذين
تدعون من دونه لا يستطيعون نصركم ولا انفسهم ينصرون ۝ وان تدعوهم الى الهدى
لا يسمعوا وتراهم ينظرون اليك وهم لا يبصرون ۝ خذ العفو وامر بالعرف واعرض عن
الجهلين ۝ واما ينزغنك من الشيطن نزغ فاستعذ بالله انه سميع عليم ۝ ان الذين اتقوا اذا
مسهم طئف من الشيطن تذكروا فاذا هم مبصرون ۝

195 (الم . . . تنظرون) Have they feet with which they walk? Have they hands with which they grip? Have they eyes with which they see? Have they ears with which they hear?[360] Say thou:[361] call upon your associate-*gods* and then plot against me and give no respite.[362]

196. (ان . . . الصلحين) My protector surely is Allah who has revealed the Book,[363] and who protects the righteous.[364]

197. (و الذين . . . ينصرون) And those whom you call upon beside Allah cannot succour you nor themselves can they succour.[365]

198. (و ان . . . يبصرون) And if you[366] call them[367] towards guidance they will not hear, and thou wilt behold them looking[368] at thee; yet they do not see.[369]

199. (خذ . . . الجهلين) Show forgiveness[370] and enjoin what is honorable[371] and turn away from the ignorant.[372]

200. (و اما . . . عليم) And if there come to thee[373] a prompting[374] from Satan,[375] seek then refuge in Allah;[376] verily He is Hearing,[377] Knowing.[378]

201. (ان . . . مبصرون) Verily those who fear *God* when an instigation from Satan[379] touches them, they[380] call to mind,[381] and lo! they are enlightened.[382]

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360. *Cf.* the OT:—'Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.' (Ps. 115: 4-7)

361. (O Prophet! by way of challenge).

362. The point is that the idols are as impotent in harming their opponents as in protecting their friends.

363. And this is a special reason for God's protection of His Prophet.

364. And this is a general reason for God's protection of the most righteous of the righteous.

365. See n. 354 above.

366. (O Muslims!).

367. *i. e.*, the idols.

368. *i. e.*, as though they were looking.

369. *Cf.* the OT :—'They have mouths, but they speak not; eyes have they, but they see not.' (Ps. 135 : 16)

370. (O Prophet !) *i. e.*, be not too critical of the doings of the infidels, but accept of them what is apparently good in the purity of their sincerity and other atttending circumstances.

371. (upon thy people when they deviate even from what is ostensibly good and proper).

372. (when in spite of all thy remonstrances they persist in their ways of sin and evil).

373. (consequent on the defiant provocation by the devil).

374. (of impatience or retaliation).

375. —as all evil suggestions have their rise in the prompting of the devil—

376. (and slacken not in thy mission of preaching).

377. *i. e.*, Hearer of thy words.

378. *i. e.*, Knower of purity of motives.

379. *i. e.*, any prompting of rage, retaliation etc.

380. (immediately).

381. (God and His commandments).

382. *i. e.*, immediately the men of God are assailed by the devil they bring to their minds God and His commandment, and are thus forthwith able to see through the viles of the devil.

وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ۝ وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا ۚ قُلْ
إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ۚ هَٰذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ ۝ وَإِذَا
قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ۝ وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ
الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ۝ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ
عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ۩

202. (واخوانهم . . . يقصرون) And their[383] brethren[384] drag them on towards error,[385] so they stop not short.[386]

203. (و اذا . . . يؤمنون) And whence thou[387] bringest them[388] not a *particular* sign[389] they say: why hast thou not brought it?[390] Say thou: I follow only what has been revealed to me by my Lord.[391] This[392] is an enlightenment[393] from your Lord and a guidance and a mercy to people who believe.

204. (و اذا . . . ترحمون) So when the Quran is recited listen to it and keep silence;[394] haply you may be shown mercy.[395]

205. (و اذكر . . . الغفلين) Remember thou[396] thy Lord within thyself[397] with humility and reverence, without loudness[398] in word, morning and evening, and be thou not of the heedless.

206. (ان . . . يسجدون) Assuredly those who are with thy Lord[399] do not disclaim against His service,[400] they hallow Him[401] and before Him they prostrate themselves.[402]

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383. *i. e.*, the wrong-doers.
384. *i. e.*, the devils.
385. (and make them plunge into error yet deeper).
386. (from pursuing the course of perdition).
387. (O Prophet!).
388. *i. e.*, the infidels.
389. *i. e.*, a miracles such as they demand but which God in His wisdom does not will.
390. As if the miracles were a performance of the Prophet himself.
391. That is the gist of prophethood in Islam. Prophets are only the faithful Messengers of God. No prophet is empowered to perform miracles on his own accord in order to please the infidels. It is only God who, in His infinite wisdom and power, can, and does sometimes, alter the working of His usual, ordinary, normal laws, and bring about what to the limited, finite, intelligence of men appears miraculous. He alone is the Author, equally with the ordinary, every-day events, of natural, extraordinary, and 'super' natural events, known in human

language as miracles. To conceive men of God—even the greatest and holiest of them—as the authors, habitual or occasional, of any happenings in the universe is to ascribe to them attributes of Divinity. See also VII. n. 423, XI, n. 188.

392. (Book).

393. *i. e.*, a stupendous miracle in itself; every little chapter of which constitutes a distinct miracle.

394. (in order to listen properly).

395. *i. e.*, in order that you may derive full moral and spiritual benefits from it.

396. (O reader!).

397. (constantly).

398. See P. VIII, n. 495.

399. *i. e.*, angels high in rank with Him, not near Him in point of physical contact. The presence signified by عند here is ideal, not spatial.

400. Attitude indicative of devotion in spirit.

401. Attitude indicative of devotion in words.

402. Attitude indicative of devotion in deeds. (A prostration is prescribed at the end of this Surah.)

Sūrat-ul-Anfāl[403]

The Spoil. VIII

(Madinian, 10 Sections and 76 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION I

1. (يسئلونك . . . مؤمنين) They ask thee[404] concerning the spoils;[405] say thou: the spoils are Allah's[406] and the messenger's.[407] So fear Allah,[408] and set right *the matter* among you,[409] and obey Allah and His messenger if you are believers.[410]

2. (انما . . . يتوكلون) The believers are only those whose hearts quake with awe[411] when Allah is mentioned, and when His revelations are rehearsed to them, it increases their faith[412] and they put trust in their Lord——

3. (الذين . . . ينفقون) who establish prayer and *who* spend of what We have provided them.

4. (اولئك . . . كريم) These are they *who are* the true believers.[413] For them are degrees[414] with their Lord[415] and forgiveness and a provision honourable.

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403. The title is taken from the question of the division of the property obtained at the first battle of Islam, fought at Badr. The booty 'consisted of 115 camels, 14 horses, an endless store of vestments and carpets, articles of fine leather, with much equipage and armour.' (Muir, *op. cit.*, p. 228)

404. (O Prophet!).

405. *i. e.*, concerning its division. 'By ancient custom a special share of the booty taken in war falls to the commander; he has the first choice, and in old Arabia was entitled to a fourth of the whole. In ancient Israel the practice was similar.' (EBi. c. 4905) In Israel, 'booty was to be divided in equal shares between

those who went into the battle and those who guarded the camp. A chosen part was sometimes dedicated to the Lord, ... or reserved for a leader.' (DB. IV. p. 895)

406. *i. e.*, He is their sole Master, Arbiter and Dispenser.

407. (as He is chief representative on the earth). In modern parlance, all acquisitions of war must absolutely go to the theocratic State as such.

408. This exhorts the Muslim soldiery to maintain detachedness and not to be lured by the booty.

409. (by bringing to mind your duty towards God and man). This serves as a mild rebuke to the Muslims who were inclined to dispute among themselves about the division of the booty.

410. (indeed). The dispute was between those who had risked their lives in pursuing the enemy and those stationed to guard the camp—an equally onerous duty.

411. (as God's grandness and glory). *Cf.* the OT:—'Fear ye not me? saith the Lord: will ye not tremble at my presence.' (Je. 5: 22) And the NT:—'Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy.' (Re. 15 : 4)

412. (yet more). Each fresh Revelation strengthens the faith of the true believers.

413. (and not those who are greedy of material wealth).

414. (of honour and felicity).

415. *i. e.*, in the Hereafter.

اَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَاِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۝ يُجَادِلُوْنَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ
كَاَنَّمَا يُسَاقُوْنَ اِلَى الْمَوْتِ وَهُمْ يَنْظُرُوْنَ ۝ وَاِذْ يَعِدُكُمُ اللّٰهُ اِحْدَى الطَّآئِفَتَيْنِ اَنَّهَا لَكُمْ وَتَوَدُّوْنَ اَنَّ
غَيْرَ ذَاتِ الشَّوْكَةِ تَكُوْنُ لَكُمْ وَيُرِيْدُ اللّٰهُ اَنْ يُّحِقَّ الْحَقَّ بِكَلِمٰتِهٖ وَيَقْطَعَ دَابِرَ الْكٰفِرِيْنَ ۝ لِيُحِقَّ الْحَقَّ
وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُوْنَ ۝ اِذْ تَسْتَغِيْثُوْنَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ اَنِّيْ مُمِدُّكُمْ بِاَلْفٍ مِّنَ الْمَلٰٓئِكَةِ
مُرْدِفِيْنَ ۝ وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى وَلِتَطْمَئِنَّ بِهٖ قُلُوْبُكُمْ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ اِنَّ اللّٰهَ عَزِيْزٌ

5. (كما . . . لكرهون) As[416] thy Lord had caused thee to go forth[417] from thy houses[418] for a right *cause*,[419] while a party of the faithful were reluctant[420]——

6. (يجادلونك . . . ينظرون) disputing with thee[421] respecting the right *cause* after it had become manifest, as though they were led forth to death while they looked on.[422]

7. (و اذ . . . الكفرين) And *recall* when Allah was promising you[423] one of the two parties[424] that it should be yours[425] and you wished that the one not armed should be yours;[426] while Allah sought to justify[427] the truth[428] by His words[429] and to cut off[430] the root of the infidels[431]——

8. (ليحق . . . المجرمون) in order that He might justify[432] the truth and falsify the false,[433] though the guilty ones were averse *to it*.[434]

9. (اذ . . . مردفين) And *recall* when you implored your Lord[435] and He answered you: surely I am about to succour you with a thousand of angels rank in rank.

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416. The ellipse if supplied in full must be :— As God's wise and just distribution of the booty is, in its apparent disagreeableness, like the expedition of Badr when— .

417. (O Prophet !).

418. (in Madina).

419. *i. e.*, to fight the infidels.

420. (to go to the battle, in view of their small number and scanty equipment).

421. —as they were not all convinced that it was wise or prudent for them to give battle —

422. *i. e.*, with death staring them in the face. The reference is throughout to the battle of Badr. The Prophet having learnt, by revelation, the approach of a caravan of the Quraish laden with Syrian merchandise and under Abū Sufyān, went forth from Madina with his followers to meet it. Abū Sufyān got scent of the Muslim expedition, gave them the slip by taking another route altogether. Urgent

appeal for succour in the meantime reached Makka, and 'immediately the city was in a stir; for the caravan was the chief one of the year, in which every Koreishite of any substance had a venture; and the value of the whole was 50,000 golden pieces . . . . The resolve, at any sacrifice, to chastise and crush the Muslims was universal. Every man of consequence prepared to join the army. A few, unable themselves to go, sent substitutes.' (Muir, *op. cit.*, p. 217) No less than 950 armed men, well-equipped and mounted on horses and camels answered the summons. And notwithstanding the safety of the caravan, which was by now assured, they now advanced, full of zeal and fury; to annihilate from the face of the earth the meagre band of 300 Muslims, ill-fed and poorly equipped.

423. (through the Prophet).

424. *i. e.*, either the caravan comprising 40 men who constituted its guard or the strong Makkan force.

425. *i. e.*, would be delivered into your hands. The holy Prophet had announced the Divine promise that the Muslims would have either the merchandise of the caravan or victory over the Makkan army.

426. The Muslims naturally desired that they should face the caravan, not the army.

427. (demonstrably).

428. *i. e.*, His true religion.

429. *i. e.*, by His desires. (Th) The Muslims wanted to avoid danger and to gain the spoils of the caravan; their Lord willed otherwise. He desired to put to test their faith by open war and to vanquish their powerful enemy in the field.

430. (by that encounter).

431. Muir's description of the pagan *debacle* is both vivid and faithful. 'Before the onset of the brave three hundred, they began to waver. Their movements were impeded by the heavy sands on which they stood; and, when the ranks gave way, their numbers added but confusion. The Muslims followed eagerly their retreating steps, slaying or taking captive all that fell within their reach. Retreat soon turned into ignominous rout; and the flying host casting away their armour, abandoned beasts of burden, camp and equipage. . . . Many of the principal men of Mecca, and some of Mohammed's bitterest opponents were amongst the slain. Chief of those was Abū Jahl.' (*Muir, op. cit.*, p. 226)

432. (demonstrably).

433. (by inflicting a crushing defeat on the Makkan pagans and smashing their supremacy completely).

434. (thereto).

435. (for succour). The holy Prophet's own supplication on this occasion, a noble specimen of the earnestness of his soul, will bear reproduction. Raising his hands aloft, he poured forth his soul thus: 'O Lord! I beseech Thee, forget not Thy promise of assistance and of victory. O Lord! if this little band be vanquished, idolatry will prevail; and the pure worship of Thee cease from off the earth!' And he continued to repeat these words till his cloak fell from off his back.

حَكِيمٌ ﴿١٠﴾ إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ
عَنكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي
مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا ۚ سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ
وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ
اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ

الَّذِينَ كَفَرُوا زَحْفًا فَلَا

10. (وما . . . حكيم) And Allah did not make this[436] *promise* save as a glad tidings[437] and that[438] your minds might be assured; and victory comes only[439] from Allah.[440] Verily Allah is Mighty,[441] Wise.[442]

SECTION 2

11. (اذ . . . الاقدام) *Recall* when He caused a slumber to cover you as a security from Himself,[443] and He sent down[444] water on you from heaven[445] that He might cleanse you thereby[446] and take away from you the defilement of Satan,[447] and that He might gird up your hearts and make *your* feet firm thereby.[448]

12. (اذ . . . بنان) And *recall* when thy Lord inspired the angels:[449] verily I am with you, so keep firm those who have believed; I will cast terror into the hearts of those who have disbelieved;[450] so strike them above the necks[451] and smite of them every fingertip.[452]

13. (ذلك . . . العقاب) This, because they defied Allah and His messenger and whoever defies Allah and His messenger, then surely Allah is Severe in chastisement.[453]

14. (ذلكم . . . النار) This! taste it then,[454] and *know* that for the infidels is the torment of the Fire.[455]

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436. (announcement).

437. (to you) *i. e.*, to cheer you up.

438. *i. e.*, with this support of the angels.

439. (in fact and reality).

440. It is God alone, not His angels, who can, and does, cause victory.

441. *i. e.*, Able to cause victory without any ostensible cause.

442. *i. e.*, One who makes concession to the vulgar mind that looks up more and more to the proximate causes.

443. (so that ye may refresh yourself and renew your energy). 'The Muslim army, wearied with its long march, enjoyed sound and refreshing sleep—a mark of

Divine favour, we are told.' (Muir, *op. cit.*, p. 222) This slumber at Badr is different from slumber at Ohud mentioned in *Surah* AL-'IMRAN, verse 154. See also IV. n. 263.

444. (as a matter of special favour).

445. 'It rained during the night, but more heavily towards the camp of Coreish.' The pagan forces 'moved forward slowly over the sandy hillocks which separated them from the enemy, and which the rain had made heavy and fatiguing. The same rain acting with less intensity, had rendered the ground in front of Mohammed lighter and more firm to walk upon.' (Muir, *op. cit*, p. 223)

446. (of all impurities, and that you may perform your ablutions).

447. The 'pollution of the devil' refers to his evil suggestion to the Muslims that had they been in the right they would not have been put to distress and trouble.

448. 'The spot where the Prophet's little army lay was a dry and deep sand, into which their feet sank as they walked, the enemy having the command of water. Then having fallen asleep, the greater part of them that were disturbed with dreams, wherein the devil suggested to them that they could never expect God's succour in the battle, since they were cut off from the water, and besides suffering the inconvenience of thirst, were obliged to pray without washing, though they imagined themselves to be favourites of God. In the night, however, rain fell so plentifully that it formed a little brook, and not only supplied them with water for all their uses, but made the sand between them and the infidel army firm enough to bear them, wherefore the diabolical suggestions ceased.' (Bdh.)

449. (deputed to succour the Muslims).

450. 'Prodigies of valour were exhibited on both sides; but the army of the Faithful was borne forward by an enthusiasm which the half-hearted warriors opposite were unable to withstand.' (Muir, *op. cit.*, pp. 225-226)

451. (to finish them off at once without prolonging their agony).

452. This was perhaps with a view to rendering them incapacitated, and hence to make them prisoners of war. 'Civilized warfare, the text-books tell us is confined, as far as possible, to disablement of the armed forces of the enemy.' (EBr. XXVIII. p. 312, 11th Ed.)

453. (whether that retribution comes in this world or in the Hereafter).

454. (here and now).

455. (over and above this immediate chastisement).

تولوهم الادبار ﴿١٥﴾ ومن يولهم يومئذ دبره الا متحرفا لقتال او متحيزا الى فئة فقد باء بغضب
من الله ومأوىه جهنم وبئس المصير ﴿١٦﴾ فلم تقتلوهم ولكن الله قتلهم وما رميت اذ رميت
ولكن الله رمى وليبلي المؤمنين منه بلاء حسنا ان الله سميع عليم ﴿١٧﴾ ذلكم وان الله
موهن كيد الكفرين ﴿١٨﴾ ان تستفتحوا فقد جاءكم الفتح وان تنتهوا فهو خير لكم وان تعودوا
نعد ولن تغني عنكم فئتكم شيئا ولو كثرت وان الله مع المؤمنين ﴿١٩﴾ يايها الذين امنوا
اطيعوا الله ورسوله ولا

15. (يا يها . . . الادبار) O you who believe! when you face[456] those who disbelieve marching[457] *to battle,* do not turn *your* backs to them.

16. (ومن . . . المصير) And whosoever[458] turns his back to them on such a day, unless it be swerving to a fight[459] or wriggling round to *another* company,[460] he has surely drawn upon himself wrath from Allah, and his resort is Hell— —an evil destination.

17. (فلم . . . عليم) You[461] therefore[462] slew them not,[463] but Allah slew them:[464] threwest thou[465] not[466] when thou threwest,[467] but Allah threw;[468] in order that He might try the believers with a goodly trial from Him.[469] Surely Allah is Hearing,[470] Knowing.[471]

18. (ذلكم . . . الكفرين) Thus! and *know* that Allah weakens the plot of the infidels.[472]

19. (ان . . . المؤمنين) If you[473] beseech a judgment[474] then surely a judgement has come to you.[475] If you desist,[476] better it will be for you, and if you revert,[477] We will also revert;[478] and your host shall avail you not,[479] numerous though it might be,[480] and know that surely Allah is with the believers.[481]

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456. (in a battle array).

457. (in consequence of their great number, to attack you). زحف is 'an army, or a military force, marching little and little, or leisurely, or heavily, by reason of their multitude and force.' (LL)

458. (of the faithful).

459. متحرفا لقتال means 'turning away for the purpose of returning to fight: the doing of which is one of the stratagems of war.' (LL)

460. او متحيزا الى فئة signifies 'or turning aside to a different company of the Muslims.' (LL)

461. (O Muslims!).

462. *i. e.*, when the fighting was in the cause of God and for the sake of His good-will, and no action on the part of the Muslims was undertaken except by

His command.

463. *i. e.*, it was not you who slew them in reality.

464. Every action by the loyal and faithful agents of God is ascribed to God Himself. He alone was the real, effective Cause, they being mere instruments.

465. (O Prophet!).

466. (the gravel), *i. e.*, it was not thou who in reality cast the gravel.

467. (the gravel seemingly). The holy Prophet, who, even according to the Christian historians, 'was watching the encounter from a leafy hut on a rising ground and praying to God with great ardour and excitement that He would not allow His faithful few to be destroyed, suddenly declared that victory had been promised him in a vision, and flinging a handful of dust after the Koreish, he called out, "Shame on their faces." Soon confusion seized the enemy and the battle ended with a complete defeat of the Koreish.' (HHW. VIII. p. 120)

468. *i. e.*, it was God who threw it in reality. The allusion is to a miracle of the Prophet. The battle was raging furiously when he, as directed by the angel Gabriel, stooped, and taking a handful of gravel flung it at the enemy shouting, 'Confusion seize their faces!" Immediately did confusion seize them; and they took to their heels. Here it is said that it was not the Prophet but his Lord who was the real and effective Cause of their confusion and rout.

469. (and reward them accordingly).

470. So He hears the words of the prayer uttered by the believers.

471. So He knows well the purity of their motives.

472. And this working of His is seen all the more remarkably when a powerful, well-organised army is vanquished at the hands of a small ill-equipped band.

473. (O Makkans!).

474. *i. e.*, a clear sign of Divine supervention.

475. (at Badr, by your complete rout and Islam's most notable victory). 'The battle of Bedr was of the greatest importance for the victory of Islam.' (HHW. VIII. p. 121) 'The prize of victory on the field of Bedr was of incomparably greater consequence to Mohammad than any spoil, however costly.' (Muir, *op. cit.*, p. 221)

476. (even now, after this great witness of Badr, from resisting the Prophet).

477. (to your old habit of persecution and resistance).

478. (to the help of the Prophet and the believers). Note the 'We' with a capital.

479. (as witnessed at Badr).

480. (and howsoever well-equipped).

481. This is the universal rule. The exceptions are only apparent, and those too for very good reasons.

تَوَلَّوْا عَنْهُ وَأَنتُمْ تَسْمَعُونَ ۝ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ۝ إِنَّ
شَرَّ الدَّوَابِّ عِندَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ۝ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ
لَتَوَلَّوا وَّهُم مُّعْرِضُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ
وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ۝ وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا
مِنكُمْ خَاصَّةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ وَاذْكُرُوا إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ
تَخَافُونَ أَن يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُم

SECTION 3

20. (يا يها . . . تسمعون) O you who believe! obey Allah and His messenger,[482] and do not turn away while you are hearing.

21. (ولا . . . يسمعون) And do not be like those who say: we hear; whereas they do not hear.

22. (ان . . . يعقلون) Verily the vilest of beasts[483] in Allah's sight are the deaf[484] *and* the dumb[485] who do not understand.[486]

23. (ولو . . . معرضون) And had Allah known in them any good[487] He would surely have made them hear;[488] and even if He[489] had made them hear, they[490] would surely turn away as backsliders.[491]

24. (يا يها . . . تحشرون) O you who believe! answer Allah and the messenger when he[492] calls on you to what gives you life; and know that Allah interposes between man and his heart,[493] and know that verily to Him you *all* shall be gathered.

25. (واتقوا . . . العقاب) And fear the tribulation that shall afflict not those alone who among you do wrong;[494] and know verily that Allah is Severe in chasting.

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482. (as the transmitter, interpreter and amplifier of His commands).

483. or 'creatures.'

484. *i. e.*, those who give no ear to the voice of truth.

485. *i. e.*, those who do not utter the words of truth.

486. *i. e.*, those who do not reflect on the religious truth.

487. 'Good' here stands for the will to believe—the yearning for truth.

488. (the admonitions of the Qur'ān). The meaning is; these infidels are totally wanting in the will to believe; had there been any such *will*, in them, God was sure to have led them to the right path.

489. —as a matter of special grace—

490. —constituted as they are, void of the will to believe—

491. (as they are now).

492. *i. e.*, the apostle as God's deputy.

493. (by disposing the faithful to obedience and virtue and the backslider to sin and guilt).

494. The Divine chastisement visits not only those who are the actual perpetrators of crime but it falls on those also who keep indifferent to the sin and vice around them, and do not admonish the wicked. Islam does not expect of its followers to be passive spectators of guilt and crime; it requires them to be active opponents, so far as in their power, to all forms of irreligion and impiety.

بِنَصْرِهٖ وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ لَعَلَّكُمْ تَشْكُرُوْنَ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَالرَّسُوْلَ وَتَخُوْنُوْٓا
اَمٰنٰتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ ۝ وَاعْلَمُوْٓا اَنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ۙ وَّاَنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ۝
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَتَّقُوا اللّٰهَ يَجْعَلْ لَّكُمْ فُرْقَانًا وَّيُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَيَغْفِرْ لَكُمْ ۭ وَاللّٰهُ
ذُو الْفَضْلِ الْعَظِيْمِ ۝ وَاِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ اَوْ يُخْرِجُوْكَ ۭ وَيَمْكُرُوْنَ وَ
يَمْكُرُ اللّٰهُ ۭ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ۝ وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا قَالُوْا قَدْ سَمِعْنَا لَوْ نَشَاۗءُ لَقُلْنَا مِثْلَ هٰذَآ
اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ۝ وَاِذْ قَالُوا اللّٰهُمَّ اِنْ

26. (واذكروا . . . تشكرون) And remember when[495] you were few *and* downtrodden in the land[496] and fearing that the people[497] would snatch you away;[498] then He gave you refuge[499] and strengthened you with His help[500] and provided you with good things that haply you might be grateful.[501]

27. (يا يها . . . تعلمون) O you who believe: do not defraud Allah and the messenger,[502] and do not defraud your trusts[503] while you know.

28. (واعلموا . . . عظيم) And know that your riches and your offspring are but a temptation,[504] and that verily with Him is a mighty wage.[505]

SECTION 4

29. (يا يها . . . العظيم) O you who believe: if you fear[506] Allah He will make for you a distinction[507] and will expiate for you your misdeeds and forgive you; and Allah is the Owner of Mighty Grace.

30 (واذ . . . المكرين) And *recall* when those who disbelieved[508] were plotting against thee[509] to confine thee[510] or to slay thee or to drive thee forth:[511] they were plotting and Allah was plotting,[512] and Allah is the Best of plotters.[513]

31. (واذا . . . الاولين) And when Our revelations are rehearsed to them, they say:[514] we have heard,[515] we could, if *only* we willed, say the like of this: naught is this but fables of the ancients.[516]

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495. This refers to the time before Hijrat.
496. (in view of your extremely weak position).
497. (opposed to you) *i. e.*, the persecuing pagans.
498. *i. e.*, despoil and extirpate you.
499. (in Madina).
500. (by increasing you in numbers and in power).
501. (and become good, loyal servants of God).
502. (of their dues) *i. e.*, do not fail in your duties towards them.
503. *i. e.*, your merits, deposited as 'trusts' with God, consequent on the observance of your duties towards God and His apostle.

504. *i. e.*, a trial, a test, to find out who mishandles these gifts of God and who uses them in a proper legitimate way. Note that 'temptation' is not synonymous with sin, nor is love of children or fondness for wealth in itself sinful. Such emotions, appetites, instincts, etc., are part of man, as it has pleased God to make him so: It is only the human will that can shape them into sins.

505. (for those who place the love of God above the love of wealth and children).

506. *i. e.*, continue fearing.

507. *i. e.* some tangible evidence of His grace and favour; some notable victory in battle.

508. (at Makka).

509. (O Prophet!).

510. (to thy place). Or 'to bring thee to a stand.'

511. The Makkan chiefs 'assembled to deliberate on what might be their wisest course. Should they imprison him? his followers would come to ransom him. Should they forcibly expel him? he might agitate his cause among the tribes of Arabia, and readily lure adherents by the prospect of supremacy at Mecca. Should they assassinate him? the Beni Hāshim would exact an unrelenting penalty for their kinsman's life.' (Muir, *op. cit.*, p. 136)

512. For مكر الله see P. III. nn. 466, 467 and P. IX, n. 29.

513. So He defeated their purpose and frustrated their plots.

514. (in a spirit of denial and defiance).

515. (enough of the verses of the Qur'ān).

516. (borrowed from foreigners and dressed up to suit the occasion). See P. VII. nn. 321, 322.

كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيْمٍ ﴿٣٢﴾ وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ
وَأَنْتَ فِيْهِمْ ۚ وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ ﴿٣٣﴾ وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللّٰهُ وَهُمْ يَصُدُّوْنَ عَنِ الْمَسْجِدِ
الْحَرَامِ وَمَا كَانُوْٓا أَوْلِيَآءَهٗ ۚ إِنْ أَوْلِيَآؤُهٗٓ إِلَّا الْمُتَّقُوْنَ وَلٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَآءً
وَّتَصْدِيَةً ۚ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿٣٥﴾ إِنَّ الَّذِيْنَ كَفَرُوْا يُنْفِقُوْنَ أَمْوَالَهُمْ لِيَصُدُّوْا عَنْ
سَبِيْلِ اللّٰهِ ۚ فَسَيُنْفِقُوْنَهَا ثُمَّ تَكُوْنُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُوْنَ ۬ۗ وَالَّذِيْنَ كَفَرُوْٓا ———

32. (واذ . . . اليم) And *recall* when they[517] said: O Allah, if this be *indeed* the truth from Thee, rain down stones upon us from the heaven or bring on us a torment afflictive.[518]

33. (وما . . . يستغفرون) And Allah is not one to chastise them[519] while thou[520] art in their midst; nor was Allah going to chastise them while they were asking forgiveness.[521]

34. (وما . . . يعلمون) And what ails them that Allah should not chastise them[522] when they are hindering *people* from the Sacred Mosque, whereas they[523] are not *even* its guardians[524]——its guardians[525] are none but the *God*-fearing—— yet most of them[526] do not know.[527]

35. (وما . . . تكفرون) And naught was their prayer at the House[528] but whistling and hand-clapping.[529] Taste then the torment[530] for you were wont to disbelieve.

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517. —the hard-hearted fools—

518., 519. (in a miraculous 'super' natural way).

520. (O Prophet !).

521. The Arab pagans though so hostile to Islam yet prayed to God and implored His forgiveness in their own way.

522. (in a natural, normal way, such as through the victorious Muslim army).

523. (being idolaters).

524. *i. e.*, owing to their idolatry they have forfeited the right of the guardianship of the House. Far less could they have any justification for debarring the true worshippers from visiting the House—a right which even its rightful guardians and trustees could not claim.

525. (as a matter of right, law and justice).

526. *i. e.*, the idolaters.

527. *i. e.*, are not even conscious of their incompetence and disability.

528. —so long as they possessed it.

529. 'They used to go round the Caaba naked, both men and women, whistling at the same time through their fingers, and clapping their hands.' (Sale) Witness also the present-day practices of many a creed which not only allow but prescribe the use of musical instruments at public worship. Worse still, dancing has formed part and even now forms part of the chief acts of devotion and worship in many religions. 'Religious processions went with song and dance to the Egyptian temples, and Plato said that all dancing ought to be thus an act of religion. In fact, it was so to a great extent in Greece, as were the Cretan chorus, moving in measured pace, sang hymns to Apollo, and in Rome, where the Salian priests sang and danced, beating their shields, along the streets at the yearly festival of Mars . . . Remnants of such ceremonies, come down from the religion of England before Christian times, are still sometimes to be seen in the dances of boys and girls round the Midsummer bonfire, or of the mummers of Yuletide.' (Tylor, *Anthropology*, Vol. II p. 53, Thinkers' Library Edition.)

530. (in this world, even though in a natural way). The form that the punishment was immediately to take was the signal defeat at Badr, and later on, utter extirpation.

إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا
فَيَجْعَلَهُ فِي جَهَنَّمَ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾ قُل لِّلَّذِينَ كَفَرُوا إِن يَنتَهُوا يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَ
إِن يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ
فَإِنِ انتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ ۚ نِعْمَ الْمَوْلَىٰ وَنِعْمَ
النَّصِيرُ ﴿٤٠﴾

36. (ان . . . يحشرون) Those who disbelieve are spending their riches in order to hinder *people* from the way of Allah;[531] so they will go on spending them [532] Thereafter they[533] will become an anguish[534] to them; then they shall be overcome.[535] And those who disbelieve shall be gathered for Hell----

37. (ليميز . . . الخسرون) in order that Allah may distinguish the vile from the good, and the vile He shall put one upon another, and shall pile them all together, and shall place them into Hell. Those: *it is* they *who* are the losers.

SECTION 5

38. (قل . . . الاولين) Say thou[536] to those who have believed: if they *now* desist,[537] what in past will be forgiven them, and if they revert,[538] then already has gone forth the dispensation[539] of the ancients.[540]

39. (وقاتلوهم . . . بصير) Fight[541] them[542] untill there be no persecution[543] and religion be wholly Allah's.[544] So if they *now* desist,[545] then[546] Allah is the Beholder of what they are doing.[547]

40. (وان . . . النصير) And if they turn away,[548] then know that Allah is your Patron.[549] Excellent Patron, and Excellent Helper!

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531. The allusion is to a particular group of very determined foes of Islam.
532. (here and now).
533. *i. e.*, those riches.
534. i. e., a matter of intense regret and sighing.
435. (and vanquished).
536. (O Prophet !).
537. (from unbelief, and accept Islam.)
538. (to unbelief and persist in it).
539. *i. e.*, the doom; the exemplary punishment.

540. *i. e.*, the ancient rejectors of truth.

541. (O Muslims!).

542. *i. e.* the Arab idolaters.

543. See P. II. n. 281.

544. See P. II. n. 283.

545. (from the ostensible profession of idolatry).

546. (that is sufficient; cease fighting against them).

547. He shall reckon with them as to their inner faith and real motives.

548. (from the true religion, and persist in their idolatry).

549. (and go on fighting determinedly against the infidels).

وَاعْلَمُوٓا اَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ
السَّبِيْلِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَمَآ اَنْزَلْنَا عَلٰى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعٰنِ وَاللّٰهُ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ۝ اِذْ اَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوٰى وَالرَّكْبُ اَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُّمْ
لَاخْتَلَفْتُمْ فِي الْمِيْعٰدِ وَلٰكِنْ لِّيَقْضِيَ اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًا لِّيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَّيَحْيٰى مَنْ
حَيَّ عَنْ بَيِّنَةٍ وَاِنَّ اللّٰهَ لَسَمِيْعٌ عَلِيْمٌ ۝ اِذْ يُرِيْكَهُمُ اللّٰهُ فِيْ مَنَامِكَ قَلِيْلًا وَلَوْ اَرٰىكَهُمْ كَثِيْرًا لَّفَشِلْتُمْ

PART X

41. (واعلموا . . . قدير) And know[1] that whatever of spoils[2] you get then verily to Allah belongs one-fifth thereof[3] and to the messenger[4] and to *his* kindred[5] and the orphans and the needy and the wayfarer,[6] if you have believed in Allah and what We sent down[7] upon Our bondman[8] on the day of distinction,[9] the day when the two hosts met.[10] And Allah is over everything Potent.[11]

42. (اذ انتم . . . عليم) And *recall* when you were on the hither[12] side[13] and they[14] were on the yonder[15] side and the caravan below you.[16] And if you[17] were mutually to make the appointment[18] you would have surely failed the appointment.[19] But *the action was so brought*[20] *about* in order that Allah may accomplish a decree *already* ordered,[21] so that he who was to perish[22] might perish[23] after an evidence[24] and he who was to survive[25] may survive after an evidence.[26] And verily Allah is Hearing, Knowing.

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1. (O Muslims!).

2. (of war) غنيمة signifies what is obtained from the infidels during war.

3. Four-fifths of the total spoils are to be equally divided among the warriors; only one-fifth is to be appropriated to the particular uses here mentioned.

4. The apostle's one-fifth is the same thing as God's one-fifth, and is not apart from it. The apostle here is obviously the commander of the faithful, and his share is the share assigned to the State. According to Imām Shāfa'ī and some other great jurists of Islam, God's fifth (or, call it the apostle's fifth) is to go to the treasury and is to be employed in building and repairing fortresses, bridges, and other public works, and in paying salaries to magistrates, civil officers, professors of learning, etc.

5. Since the demise of the Prophet, neither his share nor that of his relatives holds good any longer.

6. The Prophet's one-fifth is now to be devoted to these three charitable purposes.

7. *i. e.*, Divine help and succour through the angels.

8. Note that the Prophet is even at the highest occasion of elation and exultation no more than a 'bondman' of God.

9. *i. e.*, on the day of the battle of Badr. It is not for nothing that the Qur'ān has characterised this battle as the 'Day of Distinction'. A different result would have changed the entire fate of mankind. If there is any single episode in history of which it can be said that on it depended the march of the world's events, it was this. Even sceptics and rejectors have not entirely failed to grasp its full significance. The day 'both for internal and external policies was of incalculable advantage to Islam.' (EBr. XV. p. 648) 'Seldom has such an insignificant conflict had such far-reaching consequences .... The Prophet had received undeniable proof that God was on his side.' (Andrae, *op. cit.*, p. 205) 'Not only was a most decisive victory gained over a force three times his own in number, but the slain on the enemy's side included in a remarkable manner many of his most influential opponents.' (Muir, *op. cit.*, p. 236).

10. (and there ushered a new era in Islam). See p. IV. nn. 142, 144.

11. (so it is not you who won the battle by your arms or brains; it is God who bestowed victory).

12. Or 'nearer.' The holy Prophet with his warriors stood at the well on to the slope nearer Madina.

13. (of the valley of Badr). 'Badr lies in a plain which is bounded on the north and east by steep mountains and in the south by rocky hills and in the west by dames of shifting sand. In the eastern mountains rises a stream with a good flow of water.' (E.I. Vol. I, p. 559).

14. *i. e.*, the Makkan army, who stood on the slope opposite.

15. Or 'further,' 'hither' and 'yonder' are used in reference to Madina.

16. (and at some distance, by the sea-side making good its escape to Makka).

17. (and they).

18. (to engage).

19. (fearing the great preponderance of the enemy in number).

20. (by God, without any forethought on your part).

21. *i. e.*, a thing already decreed to be done.

22. (spiritually).

23. (on that day).

24. (of the triumph and truth of Islam).

25. (spiritually).

26. (of the vanquishment of the idolaters and of the falsity of idolatry).

وَّلَتَنٰزَعْتُمْ فِي الْاَمْرِ وَلٰكِنَّ اللّٰهَ سَلَّمَ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝ وَاِذْ يُرِيْكُمُوْهُمْ اِذِ الْتَقَيْتُمْ فِيْۤ
اَعْيُنِكُمْ قَلِيْلًا وَّيُقَلِّلُكُمْ فِيْۤ اَعْيُنِهِمْ لِيَقْضِيَ اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًا ؕ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝ يٰۤاَيُّهَا
الَّذِيْنَ اٰمَنُوْۤا اِذَا لَقِيْتُمْ فِئَةً فَاثْبُتُوْا وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ۝ وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَ
لَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِيْحُكُمْ وَاصْبِرُوْا ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ۝ وَلَا تَكُوْنُوْا كَالَّذِيْنَ خَرَجُوْا
مِنْ دِيَارِهِمْ بَطَرًا وَّرِئَآءَ النَّاسِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ ؕ وَاللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطٌ ۝ وَ
اِذْ زَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ

43. (اذ يريكهم . . . الصدور) And *recall* when Allah showed them[27] few to thee[28] in thy dream.[29] Had He shown them numerous to thee,[30] surely you would have flagged[31] and surely you would have wrangled[32] over the affair,[33] but Allah spared *you*.[34] Verily He is the Knower of what is in the breasts.

44. (و اذ . . . الامور) And *recall* when He showed them few in your eyes[35] when you met,[36] and lessened you in their eyes[37] in order that Allah might accomplish an affair *already* ordained;[38] and to Allah are all affairs returned.[39]

SECTION 6

45. (يا يها . . . تفلحون) O you who believe! when you encounter a party,[40] stand firm[41] and remember Allah fervently,[42] that haply you may fare well.

46. (واطيعوا . . . الصبرين) And obey Allah and His messenger,[43] and do not dispute,[44] *with an emotion,* lest you flag[45] and your predominance depart,[46] and be steadfast.[47] Verily Allah is with the steadfast.[48]

47. (ولا . . . محيط) And do not be like those who came forth from their homes vaunting and to be seen of men[49] and debaring *others* from the way of Allah. Allah is the Encompasser[50] of what they work.

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27. *i. e.*, the enemy.

28. (O Prophet).

29. (and with which vision the Prophet had acquainted his companions for their encouragement).

30. (O Prophet! and hadst thou related that vision to the believers).

31. (in your enthusiasm for Holy War).

32. (among yourselves).

33. *i. e.*, whether to fight against so powerful any enemy or not.

34. (from this internal dissension and weakness).

35. (so that you may not be afraid to fight). 'A sandhill at Akankal between which and Badr was the valley of Yalyal concealed the Maccans from the eyes of the Muslims.' (E.I. Vol. I. p. 559).

36. (them in the battle-field).

37. (so that they may not be afraid to fight). Note that the Muslim army is not spoken of as being *shown* small but as in fact being small: The actual strength of the two armies, according to Muir, was as follows :—

	Men	Camels	Horses
Muslim	305	70	2
Pagan	950	700	100 (horsemen all mail-clad)

38. *i. e.*, the utter discomfiture of the pagans at the hands of the Muslims.

39. *i. e.*, brought back for decision and disposal.

40. (of the enemy).

41. (This firmness of feet is the initial condition of success.

42. (and often, as that would make hearts firm). Mark the high place assigned in Islam to the remembrance of God. A Muslim even when face to face with death, is directed not to defer his devotion, but is on the contrary exhorted to remember his Lord God even more and oftener. This attitude of devotion and prayerfulness is the second condition of success.

43. (in every little detail of your conduct). The perfect obedience is the third requisite of success.

44. (among yourselves or with your leader). This unity of purpose and solidarity of corporate life is the fourth main requisite.

45. (and be demoralized). Morale is the one main thing in war; everything else is secondary.

46. (from you). Internal dissension, specially in war time, is fatal. It inevitably leads to cowardice and loss of prestige. ريح signifies 'predominance or prevalence; and power or force.'

47. *i. e.*, bear patiently and endure good-humouredly all the hardships of war. Tenacity and endurance, even more than the qualities of dash and courage, form the indispensable virtues of the soldier.

48. (and His presence is obviously the key to all success and every victory). The boast of the modern civilization is that 'the soldiery of our national armies has drawn the spirit of sacrifice, the sentiment of discipline and duty, from love of his country.' But surely much of the noblest and the best in the soldier would only come out when he would march forth to the way of 'God,' instead of to the way of 'crown' or 'country.'

49. The merchandise caravan, the immediate object of the Muslim attack, had already escaped the ambush by the clever management of its leader. Abū Sufyān. Yet Abū Jahl, the chief of the Makkan state, in his malice and vainglory persisted in the conflict. 'If we turn back,' said he and his associates, 'it will surely be imputed to our cowardice. Let us go forward to Badr; and there, by the fountain, spend three days eating and making merry. All Arabia will hear of it, and ever after stand in awe of us.' (Muir, *op. cit.*, p. 218). Even *Jihad*, the highest act of devotion, is not accepted by God if performed in vainglory and ostentation.

50. (by his knowledge).

الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَاءَتِ الْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنكُمْ
إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ۝ إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي
قُلُوبِهِم مَّرَضٌ غَرَّ هَٰؤُلَاءِ دِينُهُمْ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى
الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ۝ ذَٰلِكَ بِمَا قَدَّمَتْ
أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ۝ كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ

48. (واذ . . . العقاب) And *recall* when Satan made their works[51] fair-seeming to them, and said:[52] there is none of mankind to overcome you to-day,[53] and surely I am your neighbour.[54] Then when the two parties faced each other, he turned on his heels,[55] and said: verily I am quit of you. varily I can see what you cannot;[56] verily I fear Allah;[57] and Allah is Severe in chastising.

SECTION 7

49. (اذ . . . حكيم) And *recall* when the hypocrites[58] and those in whose hearts *was* a disease[59] said:[60] their religion has deluded them.[61] And whoever relies on Allah, then verily Allah is Mighty,[62] Wise.[63]

50. (ولو . . . الحريق) And couldest thou[64] see when the angels take away the life of those who disbelieve striking their faces and their backs:[65] taste the torment of burning.[66]

51. (ذلك . . . للعبيد) This, because of what your hands had forwarded[67] and Allah is never unjust to His creatures.[68]

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51. (of sin and rebellion).

52. This 'saying' of the devil may mean either his inner instigation and his inspiration of the pagans with vain hopes or it may literally mean his conversation while appearing to them in flesh and bone in the likeness of some human being.

53. —so great is your might and so invincible your army—

54. (to assist and protect you).

55. (as he saw the descent of angels in support of the Muslim army).

56. *i e.*, cannot see the hosts of angels.

57. (for He can inflict punishment on me in this very world). Fear divorced from faith has no merit at all (Th.); so this fear did not avail the devil in the least.

58. (of Madina).

59. This refers to the waverers of Makka who had accompanied the Badr expedition. مرض in the contrast signifies 'weakness of belief' and 'a flagging or

remissness in respect of the truth.' (LL).

60. (looking at the fewness of Muslims and their daring in facing an army so formidable as that of Makkans).

61. *i. e.,* their recklessness is only attributable to their religious fanaticism.

62. *i. e.,* Able to make the trusting believers victorious in every case.

63. *i. e.,* Withholder of the victory from the trusting believers when His universal wisdom determines otherwise.

64. (O Prophet !).

65. *i. e.,* belabouring them mercilessly.

66. This refers to the torment in the *Barzakhish* period—the interval between death and the Resurrection.

67. *i. e.,* your deeds of unbelief and acts of impiety.

68. This marks out the Just God of Islam from the capricious gods of polytheism and also from the 'jealous' God of the Bible. *Cf.* the OT: 'I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.' (Ex. 20 : 5).

الْعِقَابِ ۝ ذٰلِكَ بِأَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلٰى قَوْمٍ حَتّٰى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۙ وَأَنَّ
اللّٰهَ سَمِيعٌ عَلِيمٌ ۝ كَدَأْبِ آلِ فِرْعَوْنَ ۙ وَالَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنٰهُمْ
بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا ظٰلِمِينَ ۝ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللّٰهِ الَّذِينَ كَفَرُوا فَهُمْ لَا
يُؤْمِنُونَ ۝ الَّذِينَ عٰهَدْتَّ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ۝ فَإِمَّا تَثْقَفَنَّهُمْ
فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ۝ وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ
عَلٰى سَوَاءٍ ۚ إِنَّ اللّٰهَ لَا يُحِبُّ الْخَائِنِينَ ۝ وَلَا

52. (العقاب . . . كداب) Like[69] the wont of the house of Fir'awn and those before them, they disbelieved in the signs of Allah; so Allah seized them for their sins. Verily Allah is Strong,[70] Severe in chastising.

53. (عليم . . . ذلك) This,[71] because Allah is not one to change *His* favour once conferred on a people until they changed[72] what was in themselves.[73] Verily Allah is Hearing,[74] Knowing.[75]

54. (ظلمين . . . كداب) Like the wont of the house of Fir'awn and those before them,[76] they belied[77] the signs of their Lord, so We destroyed them for their sins, and drowned the house of Fir'awn and all of *them* were wrong-doers.

55. (يومنون . . . ان) Verily the vilest of moving creatures with Allah are those who disbelieve——wherefore they shall not believe——

56. (يتقون . . . الذين) they with whom thou[78] covenantedest,[79] then they break their covenant every time,[80] and they do not fear.[81]

57. (يذكرون . . . فاما) Wherefore if thou comest upon them in war, deal with them so as to scatter them, and then who are behind them[82] haply they may be admonised.[83]

58. (الخائنين . . . واما) And shouldst thou fear[84] treachery from *any* people cast then *back* to them *their covenant*[85] to be equal.[86] Verily Allah does not approve the treacherous.[87]

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69. (in the point of receiving just and due punishment in this very world).

70. All such attributes are predicated of God with pointed reference to the gods of polytheism which were weaklings and in great many instances possessed very little potency.

71. *i. e.*, the Divine practice of no punishment without guilt.

72. (with their own hands).

73. (of His blessings, by misusing His great gifts of understanding and reflection).

74. So let the blasphemers with their words beware.

75. So let the blasphemers with their deeds beware.

76. (of the infidels).

77. (in their deliberate choice of the path of error and guilt).

78. (O Prophet!).

79. (not once, but several times). The allusion is to the Jews of the Prophet's time.

80. (they find a convenient opportunity).

81. (the punishment of God).

82. *i. e.*, so deal with them as to strike fear in those behind them.

83. Of the three Jewish clans here referred to, two were sent into exile and the third exterminated. 'They were a turbulent sect, always setting the people of Medina by the ears . . . . Both tribes had violated the original treaty, and had endeavoured in every way to bring Mohammad and his religion to ridicule and destruction. The only question is whether their punishment was not too light. Of the third clan a fearful example was made, not by Mohammad, but by an arbiter appointed by themselves.' (LSK, p. lxix).

84. (but not have actually experienced).

85. (at thy discretion, and inform them accordingly). It is obligatory on the part of the Muslim head of the government to apprise the enemy beforehand of the non-existence of compacts and treaties. Fighting without this previous notice is unlawful. Could a course of action be more chivalrous or honourable?

86. *i. e.*, so that the two parties shauld be equally acquainted with the true conditions.

87. All this implies disapproval of counter-treachery even in self-defence as justified and approved by some other religions.

يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ ۝ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ
الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا
مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ۝ وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى
اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ
وَبِالْمُؤْمِنِينَ ۝ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ
اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ۝

SECTION 8

59. (ولا . . . يعجزون) Let not those who disbelieve deem that they have escaped *Me*;[88] assuredly they cannot frustrate *Allah's purpose*.[89]

60. (واعدوا . . . تظلمون) And get ready[90] againt them[91] whatever you can of force[92] and well-fed horses[93] with which you may overpower Allah's enemy and your enemy[94] and others besides them whom you do not Know;[95] Allah knows them. And whatever you spend in the way of Allah shall be repaid to you in full,[96] and you shall not be wronged.

61. (وان . . . العليم) And if they incline to peace, then do thou[97] incline to it; and rely thou on Allah.[98] Verily He! He is Hearing; Knowing.[99]

62. (وان . . . بالمؤمنين) And if they seek to deceive thee,[100] then Allah is sufficient for them.[101] He it is who has confirmed thee with His help[102] and with the believers.[103]

63. (والف . . . حكيم) And He united their hearts[104] Hadst thou[105] spent all that is on the earth[106] thou couldst not have united their hearts.[107] but Allah united them;[108] Verily He is Mighty,[109] Wise.[110]

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88. (*i. e.*, God's just retribution).

89. Sooner or later, they are bound to receive their share of punishment.

90. (O Muslims !).

91. *i. e.*, the infidels. Every infidel community is a prospective enemy of Islam.

92. قوة literally 'force or strength,' includes every variety of arms and weapon of offence and defence, whether those held in the hand for cutting and thrusting or those which are thrown from a distance by hand or by machine. The plain meaning is: Be always on the alert, so that the enemy may not surprise you, and keep yourselves well armed and equipped with the best weapons against your enemy and fully trained in the art of war.

93. Text-books on military science still emphasize the importance of cavalry. 'Throughout the history of war, cavalry have been surrounded by a glamour possessed by no other arm.' (EBr. V. p. 67) Even so late as 1918, Ludendorff, while attributing his failure on the Western Front to lack of cavalry, has said: 'without cavalry it is impossible to reap the fruits of victory' (p. 71). And as these lines are being penned (in 1938) a military correspondent to an English daily has affirmed:—'In the opinion of many military experts, the Spanish civil war has vindicated the cavalry and restored its reputation for usefulness which, to a large extent, it lost in the Great War.' In ancient times of course 'battles were won and lost by cavalry, and, campaigns were conducted in terms of cavalry,' and 'almost every decisive tactical movement was a movement of horse.' (Hilaire Belloc, *The Crusade*, p. 50). See Appendix at the end of the *Surah*, and also P. XXX, n. 501 ff.

94. Distracting of the mind of the opponent, frightening him, attacking his morale, in a word, overcoming him in a 'battle of nerves' is the recognized and approved method both of the ancients and moderns. 'The commander's object' writes an Oxford professor of military history, 'is to outwit his antagonist and to demoralize the opposing army.' (EBr. XXIII. p. 325).

95. (definitely and positively). The allusion may well be to the neighbouring Christian and Zoroastrian empires of Byzantine and Persia respectively, with which the rising power of Islam was to collide a few years later.

96. —even more generously than what you can hope for—

97. (O Prophet!)

98. (even when thou hast reason to distrust their word and to fear treachery on their part).

99. (and well able to smash their plots and designs).

100. (by means of false treaties of peace).

101. (in the future, as He has been in the past).

102. *i.e.*, secret succour, by means of angels.

103. *i.e.*, open soccour, by means of believers.

104. (so that they may prove a source of support and strength to thee). It was nothing short of a miracle that a people so disorganised, so prone to mutual rivalries and jealousies and so addicted to internecine warfare as the Arabs could be united and brought under the control of a single leader. Of the time of Paganism no fewer than seventeen hundred battles are recorded.

105. (with all thy plenitude of wisdom and persuasiveness).

106. (of its riches).

107. So hopeless was the prospect of any general union.

108. (as if by a miracle).

109. *i.e.*, Able to effect whatever He will.

110. *i.e.*, Able to adopt any manner His wisdom likes.

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾ يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۚ إِن
يَكُن مِّنكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ
قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾ الْآنَ خَفَّفَ اللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم مِّائَةٌ صَابِرَةٌ
يَغْلِبُوا مِائَتَيْنِ ۚ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾ مَا كَانَ لِنَبِيٍّ أَن
يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ ۚ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ وَاللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٦٧﴾ لَّوْلَا كِتَابٌ مِّنَ اللَّهِ

64. (المؤمنين . . . يايها) O Prophet! sufficient for thee is Allah[111] and those who follow thee of the believers.[112]

SECTION 9

65. (يفقهون . . . يايها) O Prophet! urge the believers unto fighting.[113] If there be twenty of you steadfast, they will overcome two hundred and if there be of you a hundred, they will overcome a thousand of those who disbelieve,[114] for they are a people who do not understand.[115]

66. (الصبرين . . . الئن) Now[116] Allah has lightened your *burden*, and He knows that there is in you a weakness.[117] So if there be a hundred of you steadfast, they will overcome two hundred, and if there be a thousand of you they will overcome two thousand by the will of Allah; and Allah is with the steadfast.[118]

67. (حكيم . . . ماكان) It does not behove a prophet[119] that he should have captives[120] until he has greatly slaughtered in the land.[121] You[122] seek the gains of this world, while Allah seeks the Hereafter;[123] and Allah is Mighty,[124] Wise.[125]

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111. (Who is thy real and ultimate Suppor).

112. (who are the ostensible means of supporting thee).

113. According to a Christian student of psychology, 'it is doubtful if prayer and the pligrimage would have sufficed in themselves to create the required brotherhood. Circumstances threw Mohammad at once upon the defensive, and though he began by preaching peace and love, he soon was driven to proclaiming the Jehad or holy war against all unbelievers.' (Dennison, *op. cit.*, p. 275.)

114. Undaunted are the men of faith, however heavy the odds be against them.

115. (and therefore believe not; and hence as infidels they are deprived of Divine succour and a spirit of fortitude).

116. There was a considerable intervening period between the revelation of preceding verse and this one.

117. *i.e.*, lack of resolution and cohesion, perhaps because the number of the believers had by now increased.

118. (helping and supporting them), *Cf.* the OT :—'When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them : for the Lord thy God is with thee.' (Dt. 20 : 1)

119. (who always fights for pure righteousness, and never for any ignoble purpose or with any personal motive).

120. *i.e.*, as prisoners of war alive. They were clearly the very persons who had gathered and combined to fight for the forces of darkness, and to extinguish, if possible, the light of God.

121. (sufficient to uproot the tentacles of vice and evil). The object of the Islamic *Jihad* being the extirpation of the forces of paganism and the restoration of the kingdom of God, there was no sense in the warrior-prophet sheathing his sword until the culprits had got their deserts and their capacity for mischief utterly smashed. *Cf.* the far more rigid military law of the OT :—'And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword' (Dt. 20 : 13). 'And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man' (Judg. 21 : 11). Among the Jews, 'if a city resisted their summons, the males, without distinction, were put to the sword : the seven nations of Canaan were devoted to destruction : and neither repentance nor conversion could shield them from the inevitable doom, that no creature within their precincts should be left alive.' (GRE. VI, pp. 245-46).

122. The address is to certain Muslims who preferred ransom-money to the slaughter of the captives.

123. (regard for which requires that the power of the infidels be entirely broken and their numbers exterminated).

124. *i.e.*, Able to grant you easy victory, and to make you prosperous by other means than the ransom money.

125. *i.e.*, Allowing you only such means as conform to His universal Plan.

سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿٦٩﴾ يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا
مِمَّا أُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٠﴾ وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ
فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾ إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا
مَا لَكُمْ مِنْ وَلَايَتِهِمْ

68. (لولا . . . عظيم) Were it not that a writ had already gone forth from Allah[126] that would surely have touched you a mighty torment for what you took.[127]

69. (فكلوا . . . رحيم) Enjoy you then[128] of what you have obtained of spoil,[129] lawful *and* clean, and fear Allah.[130] Verily Allah is Forgiving,[131] Merciful.[132]

SECTION 10

70. (يايها . . . رحيم) O Prophet! say to the captives that are in your hands:[133] if Allah knows any good[134] in your hearts He shall give you better[135] than what has been taken away from you, and shall forgive you; and Allah is Forgiving,[136] Merciful.[137]

71. (و ان . . . حكيم) And if they seek tricking thee,[138] they have tricked Allah before,[139] yet Allah gave *thee* power over them;[140] and Allah is Knowing,[141] Wise.[142]

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126. *i.e.*, had it not been written in God's decrees that many of the captives would be converted to Islam, and thus would not prove a source of danger to the cause of Islam and the Muslims.

127. (of the ransom money). When the 70 prisoners of war taken at Badr, all of them pillars of paganism, were brought before the holy Prophet, he asked the advice, as was his wont, of his companions as to what should be done with them. 'Omar advised slaughter, but the Prophet, ever gentle and lenient, agreed with the opinion of Abu Bakr and ordered their release on their paying ransom. Here is Divine rebuke administered to the ill-timed leniency, which, by the way, affords another instance of the exclusively Islamic doctrine that the Prophet, angelic in his character, was only human in his judgement.

128. *i.e.*, now that your action is condoned and the matter is passed over.

129. غنيمة here signifies ransom. Literally it means whatever is won from the infidels in war. The Muslims, after the Divine rebuke, naturally felt scruples whether they might make use of the money and property thus acquired. Here they are reassured and permitted to enjoy the ransom they had received.

130. (in all your dealings, great or small and obey all His ordinances).

131. So he has passed over your guilt.

132. So He has allowed you the use of the ransom money.

133. (and who were received by the citizens of Madina with great kindness and consideration). The Prophet 'was far from intending to treat the prisoners whose lives he had spared, with harshness. He rather hoped, by kind and friendly demeanour, to win their affections and draw them over to the Faith.' (Muir, *op. cit.*, 233).

134. 'good' here stands for 'faith.'

135. (in this world even).

136. His forgiveness He will manifest in the Hereafter.

137. His mercy He will manifest in this very world.

138. (by simulating faith and plotting desertion).

139. (by taking up wars against His prophet).

140. (and made them prisoners). So there is no cause for concern and anxiety; He is sure to vanquish them as He did at Badr, if they are plotting treachery.

141. So He knows well who is treacherous and who is not.

142. *i.e.*, Able to frustrate all their plots.

مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۚ وَإِنِ اسْتَنصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم
مِّيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝ وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ
فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ۝ وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوا وَّنَصَرُوا
أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝ وَالَّذِينَ آمَنُوا مِن بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ
فَأُولَٰئِكَ مِنكُمْ ۚ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

72. (ان . . . بصیر) Surely those who believed and emigrated[143] and strove hard in the way of Allah with their riches and lives;[144] and those who gave refuge[145] and succoured:[146] those shall be heirs one unto another.[147] And those who believed and did not emigrate, you have naught of inheritance to do with them unless they emigrate[148] And should they[149] seek succour from you in the *matter of* religion, then incumbent on you is their succour[150] except against a people with whom you have a treaty[151] And Allah is the Beholder of what you work.

73. (والذین . . . کبیر) And those who disbelieve: they shall be heirs one unto another[152] If you do not do this,[153] persecution there will be in the land and great corruption.[154]

74. (والذین . . . کریم) And those who have believed and emigrated and striven hard in the way of Allah,[155] and those who gave refuge and succoured[156]—these! they are the believers in very truth;[157] for them *shall be* forgiveness[158] and a provision honourable.[159]

75. (والذین . . . علیم) And those who believed afterwards[160] and emigrated and strove hard along with you: these *also* are of you:[161] and the kindred by blood[162] are nearer[163] unto one another[164] in Allah's decree.[165] Verily Allah is of everything[166] the Knower.

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143. (from Makka to Madina, in the cause of Islam). هجرت is one of the most difficult words to translate. It is not 'emigration' or 'flight' pure and simple, but emigration *with a religious motive.* مہاجرین has been variously translated as 'emigrants,' 'fugitives' or 'refugees.'

144. After the pagan persecution had reached its highest pitch, the Prophet commanded his followers to depart for Madina, a city lying about 250 miles north of Makka, and to find a home there.

145. آوای literally means he betook himself to some one. آووا in the context signifies :—they gave refuge or shelter, or, they received hospitality.

146. (the Prophet and the refugees). The Makkan Muslims who had now

migrated to Madina and numbered between one and two hundred souls 'were welcomed with cordial and even eager hospitality by their brethern at Madina, who vied with one another for the honour of receiving them into their homes and supplying their domestic wants.' (Muir, *op. cit.*, p. 134).

147. (and succession will be regulated accordingly suppperseding all natural relationships). The enactment remained in force till there was a return to normal life and the refugees were joined by their blood relations and had their own settled households in Madina.

148. (and undergo the great and many personal sacrifices attendant on the exile).

149. *i.e.*, the non-emigrant believers.

150. (sought for).

151. (of mutual alliance).

152. (to the exclusion of the Muslims, both as heirs and as legators).

153. (and go on making blood-relationship the basis of inheritance irrespective of faith and belief).

154. The great wisdom underlying this ordinance in the early days of Islam, when the believers were a scattered minority and when they required, more than anything else, cohesion and solidarity, has been perceived even by the enemies of Islam. This verse, writes a modern traducer of the holy Prophet, 'illustrates the political sagacity of Muhammad' who 'divides all Arabs into two classes and *unites* all his following, from whatever quarter they might come, against the fragmentary elements of the opposition.'

155. (in the earliest days of the struggle).

156. These were known as—انصار helpers or auxiliaries of Madina.

157. (being the first to come forward and risk their all to receive the truth).

158. (in the Hereafter).

159. (in the Paradise).

160. *i. e.*, after the Prophet's own *hijrat* or emigration.

161. (though not of the same rank as the first believers).

162. (among the latter-day emigrants).

163. (to one another; or, to the earlier emigrants).

164. (then those who are not thus related).

165. (in the matter of inheritance).

166. (and therefore His ordinances are the wisest and the most appropriate).

APPENDIX TO N. 93, P. X

(Surat-ul-Anfal, v. 60)

The Role of Cavalry : German Opinion.

(Translated from a German Article in the Magazine "Sankt Georg, Berlin" by Gustav Rau).

The world is filled with astonishment, the friends of Germany with admiration, their enemies with anger, that it was possible for the German armies to shatter the million-strong power of Poland in 18 days . . .

All those who have an interest in the horse ask themselves, of course, what role the horse played in the German campaign against Poland. The answer one may say, without fear of contradiction, is that the whirlwind advance of the German armies would not have been possible without the horse. Moreover, that the German-bred horse acquitted itself as we would have wished it to.

Beyond discussion, of course, is the value and importance of the motorized and mechanized units of the new German armies. But it must be remembered that they made up only a comparatively small part of the German forces. Yet, what is more interesting, these were hardly faster than the horse.

Every student of military affairs knows that every German infantry regiment possesses practically 500 horses, that the greatest part of our artillery is drawn by teams of horses.

* * *

Now, it is known from the various army orders published that five German armies participated in the advance on Poland. Therefore, one may assume that more than 200,000 horses participated on the German side in the campaign, and that this extraordinary number of horses gave the advance units of the German army their pace, or tempo.

Exact figures as to the number of horses participating are not yet available, nor do we as yet know the number of horses that fell by the wayside. We have already heard, however, that there was in those exciting first 18 days, no opportunity to set horses aside. One need hardly wonder, under the circumstances, that the advance was so swift.

The tactical manoeuvres of the German armies during those days did not call for great cavalry action. And yet we know that the German cavalry had, during that time, great accomplishments to its credit. The report of G.H.Q. did not fail to mention the cavalry: 'In magnificent co-operation did the Panzer and motor divisions, the cavalry, and other forward units fulfil our hopes.'

Division Commanders did not fail to single out the cavalry for useful operations. Indeed, certain squadrons performed unique heroic services. In the southern German army, over the most difficult terrain (consisting of terraces of

vineyards), one cavalry squadron coolly attacked a Polish battery and forced it to surrender. The losses were negligible.

Even though the weather was extraordinarily good, making progress easy for motorized units, cavalry and horse-drawn artillery came strongly to the fore. The future of breeding, development, training seems assured for German horses; experience gained in the Polish campaign seems to assure that.

* * *

It is well known, of course, that the Poles had prepared 40 regiments of cavalry for the possibility of war. Furthermore, their cavalry was the apple of Marshal Pilsudski's eye, and he was the sponsor of the supposedly great Polish army. Indeed, the Polish cavalry enjoyed a great tradition: Poland's victories of the past had been fought almost entirely with knights on horses.

Poland, therefore, in the days before the German conflict, did not speak merely of cavalry regiments, or divisions, but of whole cavalry armies, who would find outdoors all their fields of action. The Polish cavalry was pledged to promote bloody action.

Actually, when the war broke out, the Polish cavalry was found distributed in a number of divisions and brigades. And it must be admitted that these cavalry units exhibited great bravery. At times, indeed, they attacked not only with the gallantry but with the weapons of the past, flung themselves with lances at German motorized units. Disaster was inevitable.

The Polish cavalry lacked suitable weapons and co-operation from neighbouring units. They were met and shattered, for all their bravery, by German aircraft and German armoured units. (*The Statesman*, Calcutta and Delhi, March 10, 1940).

واعلموا ١٠ — التوبة ٩

سورة التوبة مدنية وهي مائة وتسع وعشرون آية وستة عشر ركوعا

براءة من الله ورسوله إلى الذين عاهدتم من المشركين ① فسيحوا في الأرض أربعة أشهر واعلموا أنكم غير معجزي الله وأن الله مخزي الكفرين ② وأذان من الله ورسوله إلى الناس يوم الحج الأكبر أن الله بريء من المشركين ورسوله فإن تبتم فهو خير لكم وإن توليتم فاعلموا أنكم غير معجزي الله وبشر الذين كفروا بعذاب أليم ③ إلا الذين عاهدتم من المشركين ثم لم ينقصوكم شيئا ولم يظاهروا عليكم

Sūrat-ul-Tauba[167]

Repentance IX

(Madinian, 16 Sections and 129 Verses)

SECTION 1

1. (برآءة . . . المشركين) Freedom[168] from obligation *is this* from Allah and His messenger to the associators with whom you[169] had covenanted.[170]

2. (فسيحوا . . . الكفرين) Go about[171] then, in the land for four months,[172] and know that you cannot escape Allah,[173] and that verily Allah is the humiliator of the infidels.[174]

3. (و اذان . . . اليم) And a proclamation *is this* from Allah and His messenger to mankind on the day[175] of the greater pilgrimage[176] that Allah is quit of the associators[177] and *so is* His messenger.[178] Wherefore if you repent,[179] it shall be better for you,[180] but if you turn away, then know that you cannot escape Allah.[181] And announce[182] to those who disbelieve a torment afflictive— —

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167. This is the only Surat in the Qur'ān without the usual auspiciatory formula which marks off each separate chapter, since it was felt doubtful by the compilers of the Qur'ān if this formed a new chapter at all or merely a continuation of the last one. As a matter of compromise between the two opposing views, the Companions agreed to separate the two chapters but not to interpose the distinction of the *Bismillāh*.

168. برآءة is more of a freedom from obligation than 'a declaration of immunity.'

169. (O Muslims !).

170. (for an indefinite period).

171. (O idolaters ! freely, as you will).

172. (since the date of this proclamation; so there is yet ample time for recounting and making amends).

173. *i. e.*, you cannot baffle or frustrate the Divine plan.

174. (whether immediately or ultimately).

175. Either the 9th of Zul-Hijja at 'Arafāt, or the 10th at Minā. يوم is here used in a generic sense.

176. *i. e.*, the Hajj. The epithet 'greater' is only added to distinguish it from 'Umra.

177. (immediately, and without giving any respite). Here by 'associators' is meant that group of them that had deliberately and persistently violated the treaty pledges and acted treacherously.

178. *i. e.*, with this class of the idolaters the treaty obligations are immediately dissolved.

179. (O perfidious pagans!).

180. (as you will thereby escape punishment both in this world and the Next).

181. *i. e.*, you cannot baffle or frustrate the Divine plan.

182. (O Prophet!).

أَحَدًا فَأَتِمُّوٓا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٤﴾ فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا
ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِن تَابُوا وَأَقَامُوا ٱلصَّلَوٰةَ
وَءَاتَوُا ٱلزَّكَوٰةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾ وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ
ع حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ﴿٦﴾ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ
ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ فَمَا ٱسْتَقَٰمُوا لَكُمْ فَٱسْتَقِيمُوا لَهُمْ
إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧﴾

4. (الا الذين . . . المتقين) except those of the associators[183] with whom you covenanted and they have not failed you in aught, nor have they baked up any one against you; so fulfil to them their covenant till their *full* period. Assuredly Allah loves the *God*-fearing.[184]

5. (فاذا . . . رحيم) When, therefore, the sacred months[185] have slipped away,[186] slay the associators[187] wherever you find them and capture them[188] and confine them[189] and lie in wait for them at every ambush.[190] Then should they repent and establish prayer and give the poor-rate, leave them alone.[191] Verily Allah is Forgiving,[192] Merciful.[193]

6. (و ان . . . يعلمون) And should any of the associators seek thy protection[194] grant him protection, that he may hear the word of Allah,[195] then let him reach his place of security.[196] That[197] is because they are a people who do not know.[198]

SECTION 2

7. (كيف . . . المتقين) How can there be for the associators[199] a covenant with Allah and His messenger save for those with whom you[200] covenanted near the Sacred Mosque[201]? Act straight with them[202] so long as they act straight with you. Verily Allah loves the *God*-fearing.

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183. Note that the exception is in regard to the declaration of immunity and withdrawal of security. Freedom from obligations on the part of God and the apostle does not cover such of the idolaters—idolaters though they are—as have not proved traitors.

184. *i. e.*, those who are regardful of their duties to man and of their treaties and covenants.

185. *i. e.*, the four months wherein no attack was permissible.

186. (but not before that). Thus even the worst offenders are allowed a respite.

187. (of the perfidious, treacherous group). The command obviously is not

of general application, but only refers to particular groups of the Makkan idolaters—notorious offenders.

188. *i. e.*, make use of all military operations to break their resistance. Compare the governing maxim of modern warfare :—Whatsoever thy hand guideth to do, do it with thy right.' (EBr. XXIII, p. 323).

189. *i. e.*, besiege them if they are fortified, dislodge them from their positions, and reduce them to submission, either by direct military force or by starvation.

190. Ambushing is the hiding of troops for the purpose of a sudden surprise attack, and is recognized as one of the most effective military operations in war time.

191. So that even such confirmed sinners are not past redemption.

192. So that He shall forgive them in the Hereafter.

193. So that He saves their lives in this world.

194. *i. e.*, after the period of security is over, and the pagans are liable to be slain at any moment.

195. The 'word of Allah' is here used in a general sense, and stands for any argument in support of Islam. (Th).

196. *i. e.*, the injunction to give asylum and protection with a view to having proper opportunities for reflection.

197. *i. e.*, giving him a safe conduct so that he may return home securely and think over the matter calmly.

198. (the excellence of the religion af Islam).

199. (who are bent on violating treaty pledges).

200. (O Muslims !).

201. The reference is to Banu Dhamra and Banu Mudlaj, two classes of Kinana tribe, who, it was expected, would keep the pledge.

202. (and observe faithfully the remaining term of their truce).

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلًّا وَلَا ذِمَّةً ۚ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَ
أَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾ اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾
لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً ۚ وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
فَإِخْوَانُكُمْ فِي الدِّينِ ۗ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا
فِي دِينِكُمْ فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ ۙ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾ أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا

أَيْمَانَهُمْ وَهَمُّوا

8. (كيف . . . فسقون) How *indeed*[203]? When if they get better of you, they respect not regarding you either kinship[204] or agreement.[205] They flatter you with their mouths,[206] the while their hearts refuse;[207] and most of them are ungodly.[208]

9. (اشتروا . . . يعملون) They have sold the revelations of Allah for a small price[209] so they keep back them from His path. Vile is that which they are working.

10. (لا يرقبون . . . المعتدون) They respect no kinship or agreement[210] in a believer: those! they are the transgressors.

11. (فان . . . يعلمون) If they repent and establish prayer and give the poor-rate they are your brethren-in-faith.[211] And We expound the revelations for a people who know.

12. (و ان . . . ينتهون) And if they violate their oaths after their covenant and revile your religion,[212] fight *those* leaders of infidelity—verily no oaths shall hold in their case.[213] Haply they may desist.

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203. *i. e.*, how can there be a truce with the deliberate violators of treaties?

204. Which bond was regarded in the old Arabian society as particularly sacred and inviolable.

205. Even their plighted oath they were wont to disregard if the other party happened to be the Muslims.

206. *i. e.*, they cajole you with their words.

207. (to abide by their terms).

208. (who from the very start had no intention of fulfilling their pledges).

209. (by preferring the life of this world to the Hereafter).

210. See nn. 204, 205 above.

211. (and shall be forgiven the past).

212. طعن conveys more than anything else the idea of defiance. Reviling God's religion is blasphemy in its worst form, and blasphemy, both in the Jewish

and Christian religions, is punishable with death. 'And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him.' (Le. 24:16). It also stood, till recently, in the secular laws of Europe as an indictable offence punishable with the capital sentence. 'By the law of Scotland, as it originally stood, the punishment of blasphemy was death. . . . . In France, ... the punishment was death in various forms, burning alive, mutilation, torture, or corporal punishment.' (EBr. IV. p. 44. 11th Ed.).

213. (any more, in consequence of their habitual perfidy).

بِإِخْرَاجِ الرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ فَاللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣﴾
قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَ-
يُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ اللَّهُ عَلَىٰ مَن يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ أَن تُتْرَكُوا وَلَمَّا-
يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَلَمْ يَتَّخِذُوا مِن دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً ۚ وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾ مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ ۚ أُولَٰئِكَ
حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ

13. (الا . . . مؤمنين) Will you not fight a people who have violated[214] their oaths and conspired the banishment of the messenger[215] and who have therefore began *against* you first? Are you afraid of them? Allah is worthier that you should fear Him,[216] if you are believers *at all*.

14. (قاتلوهم . . . مؤمنين) Fight them; Allah will chastise them at your hands,[217] and humble them and give you victory over them and heal the spirit of the believing people.[218]

15. (و يذهب . . . حكيم) And He shall take away the rage from their hearts.[219] And Allah shall relent towards whom He pleases;[220] and Allah is Knowing,[221] Wise.[222]

16. (ام . . . تعملون) Do you think that you would be left *alone* while yet Allah has not known[223] those of you who have striven hard and have not taken an ally besides Allah and His Messenger and the faithful[224]? Allah is Aware of what you do.

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214. The verse was revealed after the pagans had actually violated the treaty. The reference is to the Quraish aiding and assisting Banu Bakr who had treacherously raided an unsuspecting encampment of Banu Khuzā'a and mercilessly slain several of them.
215. (from their city).
216. (and implicitly obey His commands).
217. *Cf.* the OT:—'I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.' (Ex. 23 : 31).
218. (of the wounds sustained from the tongue and hands of the powerful and perfidious enemy).
219. (and make them comforted and satisfied at finding themselves avenged at long last against their cruel, relentless persecutors).
220. This implies a prophecy that some at least of the pagan leaders would be converted to Islam.
221. So that He knows who shall die in faith and who in unbelief.
222. So that He unfolds His perfect plan at its proper time.
223. (demonstrably; by a trial of your faith).
224. The reference is to those of the Muslims who were reluctant to fight against their own kindred.

خٰلِدُوْنَ ﴿١٧﴾ اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ وَلَمْ يَخْشَ
اِلَّا اللّٰهَ فَعَسٰٓى اُولٰٓئِكَ اَنْ يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ ﴿١٨﴾ اَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ
اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَجٰهَدَ فِيْ سَبِيْلِ اللّٰهِ ۭ لَا يَسْتَوٗنَ عِنْدَ اللّٰهِ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ
الظّٰلِمِيْنَ ﴿١٩﴾ اَلَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً
عِنْدَ اللّٰهِ ۭ وَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَّجَنّٰتٍ لَّهُمْ فِيْهَا نَعِيْمٌ
مُّقِيْمٌ ﴿٢١﴾ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ اِنَّ اللّٰهَ عِنْدَهٗٓ

SECTION 3

17. (ما كان . . . خلدون) It is not for the associators[225] that they will tend[226] Allah's mosques,[227] *while* giving evidence of infidelity against themselves. Those! vain shall be their works,[228] and in the Fire they shall abide.[229]

18. (انما . . . المهتدين) They only shall tend Allah's mosques who believe in Allah and the Last Day and establish prayer and give the poor-rate and fear none save Allah. They may[230] be among the guided ones.

19. (اجعلتم . . . الظلمين) Do you think the giving of drinks to the pilgrims and the tendance of the Sacred Mosque[231] is like[232] the *conduct of* one who believes in Allah and the Last Day and strives hard in the way of Allah? Equal they are not in Allah's sight, and Allah does not guide the wrong-doing people.[233]

20. (الذين . . . الفائزون) Those who have believed and have emigrated and have striven hard in the way of Allah with their riches and their lives are *far* higher in degree with Allah. Those! they are the achievers.[234]

21. (يبشرهم . . . مقيم) Their Lord gives them glad tidings of a mercy from Him and of goodwill and of the Gardens wherein theirs will be a Delight lasting.

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225. (with all their filth of impiety and infidelity).

226. Or 'manage.' عمر is 'to keep in a good state or in repair.'

227. *i. e.*, places of His worship, so clean, and so removed from defilement of every sort. Note the observations of an eminent scientist of the late 19th century. After remarking that Islam 'has preserved the character of pure monotheism . . . . much more faithfully than the Mosaic and Christian religions,' he proceeds. 'When I visited the East for the first time in 1873, and admired the noble mosques of Cairo, Smyrna, Brussa, and Constantinople, I was inspired with a feeling of real devotion by the simple and tasteful decoration of the interior, and the lofty and beautiful work of the exterior. How noble and inspiring do these mosques appear in comparison with the majority of Catholic churches, which are covered internally with gaudy pictures and gilt, and are outwardly disfigured by an immoderate crowd of

human and animal figures!' (Hækel, ***Riddle of the Universe***, p. 233).

228. (Seemingly of virtue and piety, on which they could presume).

229. (for ever).

230. عسى, as uttered by God in the Holy Qurān is, with a solitary exception, always 'expressive of an event of necessary occurrence' (LL), and does not convey the sense of doubt or uncertainty as ignorantly imagined by a Christian missionary.

231. This is said in answer to an erstwhile infidel who had said to a Muslim, 'Ye rip up our evil deeds, but take no notice of our good ones; we tend the people of Makka, and adore the K'aba with hangings, and give drink to the pilgrims.'

232. (in worth and merit).

233. *i. e.*, a people who wrong their own souls.

234. (of their goal, the highest felicity).

أَجْرٌ عَظِيمٌ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ
وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝ قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ
وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ
وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝ لَقَدْ نَصَرَكُمُ اللَّهُ
فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ
بِمَا رَحُبَتْ ثُمَّ

22. (خلدين . . . عظيم) As abiders there for ever. Verily with Allah is a wage mighty.

23. (يايها . . . الظلمون) O you who believe![235] do not take your fathers and brothers for friends if they love infidelity above faith. Whoever of you then befriends them;[236] then those! they are the wrong-doers.

24. (قل . . . الفسقين) Say thou:[237] if your fathers and your sons and your brothers and your wives and your family and the riches you have acquired and the trade in which you fear a slackening[238] and the dwellings which please you are dearer to you than Allah and His messenger and striving in His cause, then wait until He brings about His decree;[239] and Allah does not guide the ungodly people.

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235. The passage refers to such of the Muslims as had neglected, on account of domestic ties, to emigrate.

236. (and that friendship proves a hindrance in the performance of his Islamic duties).

237. (O Prophet! to the believers).

238. Some persons had expressed their fear that the Muslims' trade at Makka was bound to suffer if all of them were to emigrate to Medina.

239. *i. e.*, His punishment for their not performing the emigration or *Hijrat*.

وَلَّيْتُمْ مُّدْبِرِيْنَ ﴿٢٥﴾ ثُمَّ اَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ وَاَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا
وَعَذَّبَ الَّذِيْنَ كَفَرُوْا ؕ وَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ﴿٢٦﴾ ثُمَّ يَتُوْبُ اللّٰهُ مِنْۢ بَعْدِ ذٰلِكَ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ
غَفُوْرٌ رَّحِيْمٌ ﴿٢٧﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا ۚ
وَاِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيْكُمُ اللّٰهُ مِنْ فَضْلِهٖۤ اِنْ شَآءَ ؕ اِنَّ اللّٰهَ عَلِيْمٌ حَكِيْمٌ ﴿٢٨﴾ قَاتِلُوا الَّذِيْنَ لَا
يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْاٰخِرِ وَلَا يُحَرِّمُوْنَ مَا حَرَّمَ اللّٰهُ وَرَسُوْلُهٗ وَلَا يَدِيْنُوْنَ دِيْنَ الْحَقِّ مِنَ
الَّذِيْنَ اُوْتُوا الْكِتٰبَ حَتّٰى يُعْطُوا الْجِزْيَةَ عَنْ يَّدٍ وَّهُمْ

SECTION 4

25. (لقد . . . مدبرين) Assuredly Allah has succoured you on many fields[240] and on the day of Hunain,[241] when your number elated you;[242] then it availed you naught,[243] and the earth, wide as it is, straitened unto you; then you turned away in retreat.[244]

26. (ثم . . . الكفرين) Thereafter did Allah send down His calm upon His messenger and upon the believers; and He sent down the hosts[245] that you did not see, and chastised them who disbelieved:[246] such is the meed of the infidels.[247]

27. (ثم . . . رحيم) Thereafter, Allah will relent toward whom He pleases,[248] and Allah is Forgiving,[249] Merciful.[250]

28. (يايها . . . حكيم) O you who believe ! the associators are simply filthy;[251] so let them not approach the Sacred Mosque after this year;[252] and if you fear poverty,[253] Allah shall presently enrich you out of His bounty,[254] if He pleases. Verily Allah is Knowing,[255] Wise.[256]

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240. (of battle, such as at Badr).

241. 'A deep and irregular valley, with clusters of palm trees, situated at a day's journey from Mecca on one of the roads to Tāif; the scene of the famous battle . . . fought soon after the surrender of Mecca.' (EI. II. p. 335) The date of the battle, according to the Christian calendar, is the 1st of February, 630.

242. 'Four thousand pagans advanced with secrecy and speed to surprise the conqueror . . . . The banners of Medina and Mecca were displayed by the Prophet; a crowd of Bedouins increased the strength or numbers of the army, and 12,000 Mussalmans entertained a rash and sinful presumption of their invincible strength.' (GRE. V. p. 369).

243. (and your advance guard was caught by the ambuscade laid by the enemy). 'On leaving the narrow oasis of Hunain the road enters winding gorges, suitable for ambuscades. In them Mālik b. 'Awf awaited the Muslims, coming

along in no order and not suspecting the presence of the enemy.' (EI. II, p. 335).

244. 'Staggered by the unexpected onslaught, column after column fell back and chocked the narrow pass. Aggravated by the obscurity of the hour and the straitness of the ragged road, panic seized the army.' (Muir, *op, cit.*, p. 416) 'In the narrow and precipitous pass, their great numbers, of which they had been vaingloriously proud, only added to the difficulty.' (p. 418 n.) 'Surprised by the sudden attack of the Bedouin cavalry, overwhelmed by a hail of arrows, the Prophet's soldiers retired in disorder.' (EI. II. p. 335).

245. (of angels).

246. 'The enemy fled; and the rout was so complete, and so fierce the pursuit, that some even of the women and children were killed, an atrocity strictly forbidden by the Prophet.' (Muir *op. cit.*, p. 417) 'In the valley of Hunain and Autas the power of the infidels was for ever broken . . . Women, children and spoil fell into the hands of the victors' (HHW. VIII. p. 129) 'Victory finally rested with the Muslims . . . . Hunain was not a battle, but two routs; first that of the Muslims, then that of the Bedouins of Hawāzin. This accounts for the large number of prisoners—6,000 women and children are mentioned—and the almost negligible total of the Muslim losses, about 12 killed. The booty captured was enormous, over 24,000 camels. The fleeing Bedouins sought refuge behind the ramparts of Tāif.' (EI. II, p. 336).

247. (in this very world).

248. (of these infidels, and shall lead them on to Islam).

249. So He will forgive the converts their past misdeeds.

250. So He will lead them on to the Everlasting Bliss.

251. *i.e.*, impure in heart and soul. The word here has no reference to the pagans' physical uncleanliness.

252. *i.e.*, henceforth they are not allowed to enter the sacred precincts.

253. (by the cutting off of trade and communications with the Makkan pagans).

254. (and quite independently of the Makkans).

255. So He knows the wants of mankind.

256. So He in His wisdom provides for all human wants.

صٰغِرُوْنَ ۝ وَقَالَتِ الْيَهُوْدُ عُزَيْرُ ابْنُ اللّٰهِ وَقَالَتِ النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ ذٰلِكَ قَوْلُهُمْ بِاَفْوَاهِهِمْ
يُضَاهِـُٔوْنَ قَوْلَ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ قٰتَلَهُمُ اللّٰهُ اَنّٰى يُؤْفَكُوْنَ ۝ اِتَّخَذُوْٓا اَحْبَارَهُمْ وَرُهْبَانَهُمْ
اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ وَالْمَسِيْحَ ابْنَ مَرْيَمَ وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوْٓا اِلٰهًا وَّاحِدًا لَآ اِلٰهَ اِلَّا هُوَ
سُبْحٰنَهٗ عَمَّا يُشْرِكُوْنَ ۝ يُرِيْدُوْنَ اَنْ يُّطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَيَاْبَى اللّٰهُ اِلَّآ اَنْ يُّتِمَّ نُوْرَهٗ وَلَوْ كَرِهَ
الْكٰفِرُوْنَ ۝ هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَلَوْ
كَرِهَ الْمُشْرِكُوْنَ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ كَثِيْرًا مِّنَ الْاَحْبَارِ وَ

29. (قاتلوا . . . صغرون) Fight them who do not believe in Allah nor in the Last Day, and hold not that forbidden which Allah and His messenger have forbidden, and do not observe the true faith of those who have been given the Book, until they[257] pay[258] the tribute[259] out of hand,[260] and they are subdued.[261]

SECTION 5

30. (وقالت . . . يوفكون) And the Jews say:[262] 'Uzair[263] is a child of God;[264] and the Christians say: Masīh[265] is a child of God.[266] That is their saying with their mouths,[267] resembling the saying of those who disbelieved aforetime.[268] Allah confound them![269] whither are they turning away.

31. (اتخذوا . . . يشركون) They have taken their priests[270] and their monks[271] for their Lords, besides Allah,[272] and *also* the Masīh, son of Maryam;[273] whereas they[274] were enjoined[275] that they should worship but One God; no god is there but He.[276] Hallowed be He from that which they associate.[277]

32. (يريدون . . . الكفرون) They seek to extinguish the light of Allah[278] with their mouths;[279] and Allah refuses to do otherwise than perfect His light,[280] although the infidels may detest.[281]

33. (هو . . . المشركون) He it is who has sent down His messenger with guidance and the true faith, that He may make it prevail[282] over all religions,[283] although the associators[284] may detest.

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257. *i.e.*, 'those who have been vouchsafed the Book'; the Jews and Christians.

258. Or 'agree to pay,' (Th).

259. جزية, the root meaning of which is compensation, signifies, 'the tax that is taken from the free non-Muslim subjects of a Muslim government, whereby they ratify the compact that assures them protection.' (LL) In effect it was a tax levied on able-bodied males of military age as a substitute for compulsory military service, the exemptions being the destitute, females, children, slaves, monks and hermits. Non-Muslims under the Muslim state were exempted from compulsory military service, and it was only just and equitable that they should pay some little amount in return for the protection afforded by Muslim soldiery. How rigidly

the Muslims observed the condition of this ability to afford protection is well evidenced by an incident in the reign of the second Caliph. The Emperor Heraclius had raised an enormous army with which to drive back the invading forces of the Muslims, who had in consequence to concentrate all their energies on the impending encounter. The Arab general, Abū 'Ubayda, accordingly, wrote to the governors of the conquered cities of Syria, ordering them to pay back all the Jizyah, that had been collected from the cities, and wrote to the people, saying, "....The agreement between us was that we should protect you, and as this is not now in our power, we return you all that we took...." In accordance with this order enormous sums were paid back out of the state treasury, and the Christians called down blessings on the heads of the Muslims, saying, "May God give you rule over us again and make you victorious over the Romans: had it been they, they would not have given us back anything, but would have taken all that remained with us." (Arnold, *Preaching of Islam*, pp. 60-61). 'It is very noticeable that when any Christian people served in the Muslim army, they were exempted from the payment of this tax.' (p. 61) 'The collectors of the Jizyah were particularly instructed to show leniency, and refrain from all harsh treatment or the infliction of corporal punishment, in case of non-payment.' (p. 60)

260. (as subjects) *i.e.*, in token of willing submission. اعطاه عن يد signifies, 'He gave it in acknowledgment of superiority of the receiver: that the power (يد) of the latter was superior to that of the giver.' (LL)

261. (and have accepted the authority of the law of Islam).

262. Here follows some elucidation of the error of the fundamental Jewish and Christian conceptions.

263. Ezra of the Bible, whose official title in the Jewish tradition is the 'Scribe of the words of the commandments of the Lord and His statutes for Israel' (Friedlander, '*Jewish religion*, p. 125) and whose work constitutes a landmark in the history of Judaism. 'One of the most important personages of his day, and of far-reaching influence upon the development of Jadaism.' (JE. V. p. 321) Spinoza 'goes so far as to attribute the composition of the Pentateuch, not to Moses, but to Ezra, which view appears to have existed even in the time of the Apocrypha' (IX. p. 590), 'He is said to have restored not only the law, which had been burnt, but also all the other Hebrew scriptures which had been destroyed, and seventy apocryphal works in addition.' (EBr. IX. p. 14). 'With the Return,' *i.e.*, since the era of Ezra 'began the codification of the Torah and scriptures, their translation and exegesis, and the development of their intensive teaching. From now onwards Judaism can be spoken of as distinct from the religion of Israel.' (VJE. p. 339). 'He succeeded in reviving with increased strength the old Jewish national religious ideal; and because he did so he is called the father of Judaism.' (*The Columbia Encyclopaedia*, p. 599). He was the first of the scribes or *soferin*. But who exactly were they? and what standing had they in the Jewish theology? Not only were

they 'the great authorities on the text of the Scriptures and on its interpretation' but it was they who first 'fixed the norm of Jewish religious practice,' and they were considered competent to effect whatever changes they liked even in the Scripture. In fact they did introduce 'eighteen changes into the text of the Pentateuch, chiefly in order to soften expressions which were considered too harsh by a later age. They also modified some of the precepts of the Pentateuch in order to meet the spirit of the age and the needs of the times. These modifications are called in the Talmud *dibre soferin*, "the words of the Scribes," and were accepted as binding by later generations' (VJE. pp. 585-586). His traditionary tomb is on the Tigris, near its junction with the Euphrates. (Layard, *Nineveh Babylon*, p. 501 f.n.).

264. Man, even the greatest of men, is but a creature, a servant of God with whom he can have nothing in common, and it is blasphemous to suggest, even remotely and by metaphor, any filial relationship between man and God. The very idea is repellent to Islam. Speaking of the severe and strict monotheistic attitude of the Prophet who 'could not tolerate that other beings should receive the slightest portion of the divine honours which were His due,' observes a modern Christian scholar, 'He went much farther than Eastern Christianity, whose Christolatry and Mariolatry he regarded as idolatry. Not even Judaism withstood the test of his monotheistic zeal. He regarded the Jewish reverence for Ezra as on the same level as the Christian adoration of Jesus (Andrae, *op. cit.*, p. 28).

265. مسيح literally is 'wiped over with some such thing as oil,' and المسيح (with the definite article ال) is 'the Anointed, the Christ.' Note that the Holy Qur'ān never disputes the title of Jesus to Messiahship. It is only his Divinity whether as Son or as Child or Incarnation that Islam so consistently denounces.

266. 'Children of God' and 'Sons of God' are both Biblical phrases. In the former, the favourite phrase of St. John, 'the idea of origin is most prominent': while the latter, so frequently used by St. Paul, emphasizes 'rather the notion of relation and privilege' (DB. II. p. 215). The doctrine of Jesus being 'a child of God' is distinct from his Sonship, though the two ideas later on coalesced into one. Both are equally blasphemous and derogatory to the dignity of God.

267. (void of all substance) *i.e.*, unsupported by their own prophets.

268. Pagan mythologies and polytheistic theologies are full of the underlying notion of the fatherhood of God, man's genetic relationship with Him, and community of nature between man and God. 'The idea of divine Fatherhood had not failed to make its appearance in the Jewish scriptures, canonical and uncanonical, as it indeed appears in many religions.' (EBr. XIII. p. 21). There may be a special reference to the great influence on the Christian theology of Greece which 'supplied the philosophy of the Christian religion' and of Rome of which 'the stubborn local traditions survive in Catholic Europe to this day.' (UHW. IV. p. 2083).

269. An expression of reproach at the wilful blindness and perversity of the

Jews and Christians.

270. *i.e.*, men learned in religious lore.

271. *i.e.*, men devoted to religious penances.

272. (by considering them infallible as the very Lord God.) Among the Jews, the ancient rabbis claimed 'under certain circumstances even to suspend and to abrogate a Biblical law . . . . There are cases mentioned in the Talmud, in which a Biblical law was entirely abrogated.' (JE. I. p. 131). 'The distinguished rank of the highpriest is apparent from the fact that his sins are regarded as belonging also to the people' (VI. p. 390). Among the Christians, the Church of Christ and the Pope are infallible. 'Without this visible Church there is no salvation. It is under the abiding influence of the Holy Ghost, and therefore cannot err in the matters of faith.' (EBr. XVI. p. 940). 'The Church and the Pope cannot err when solemnly enunciating, as binding on all the faithful, a decision on a question of faith or morals.' (XII. p. 318). Catholicism maintains that the Church alone with the assistance of the Holy Ghost promised her by Christ can tell us with infallible certainty what truth God has actually revealed, whether these be found in the Bible or in tradition.' (CD. p. 358).

273. (whom the Christians have taken as their very Lord God). Incredible as it may sound to the Muslim ears, the position of Jesus among the Christians is actually that of God. The Catholic Church holds 'that her Founder and generator of her inerrancy, Jesus Christ is God.' (CD. p. 265). 'Christ is both God and man. As man He was the Ambassador of His Eternal Father: as God, He and the Father are equal in all things' (p. 824). 'God the Son, made man, and named Jesus Christ, to be worshipped in His Divinity and in His Humanity.' (p. 1027).

274. *i.e.*, both the Jews and Christians.

275. (by God through their prophets).

276. In the OT:—'I am the Lord thy God . . . Thou shalt have no other gods before me' (Ex. 20: 1, 2). Also Dt. 5: 6, 7; 6:4, 14. And in the NT:—'The first of all the commandment is, Hear, O Israel: the Lord our God is one Lord.' (Mk. 12: 29). Also Mt. 4: 10; Lk. 4: 8.

277. (with Him).

278. *i.e.*, His true religion.

279. (as are oil lamps extinguished by blowing with the mouth).

280. (by spreading His religion far and wide and making it a signal success). A prophecy that has stood the test of thirteen centuries. Witness the admission of Sale, that the success achieved by Islam is 'unexampled in the world.' And the still more recent admission of a competent European scholar, that the Holy Prophet is 'the most successful of all prophets and religious personalities.' EBr. XV. p. 898, 11th Ed.)

281. (and make every effort to check its progress).

282. (by means of solid achievements and clear arguments). Note that it is

the *religion of* Islam, as such, that is to outshine and outlive all other religions; and there is no necessary connection between the religious superiority of Islam and the political supremacy of the Muslim states.

283. Witness the confession of failure on the part of the Christian missionaries with all their vast resources:—'The solid mass of experience due to the efforts of numerous missionaries is not of an encouraging nature. There is no reasonable hope of the conversion of important numbers of Mohammedans to any Christian denomination,' (Hurgronje, *op. cit.*, p. 174).

284. It is not the Arab idolaters but the Jews and Christians, who, for taking others beside God for their Lord, are here spoken of as 'associators.'

الرهبان ليأكلون أموال الناس بالباطل ويصدون عن سبيل الله والذين يكنزون الذهب والفضة
ولا ينفقونها في سبيل الله فبشرهم بعذاب أليم ۝ يوم يحمى عليها في نار جهنم فتكوى بها جباههم
وجنوبهم وظهورهم هذا ما كنزتم لأنفسكم فذوقوا ما كنتم تكنزون ۝ إن عدة الشهور عند الله اثنا
عشر شهرا في كتب الله يوم خلق السموت والأرض منها أربعة حرم ذلك الدين القيم فلا
تظلموا فيهن أنفسكم وقاتلوا المشركين كافة كما يقاتلونكم كافة واعلموا أن الله مع
المتقين ۝ إنما

34. (يا يها الذين . . . اليم) O you who believe! surely many of the priests[285] and monks[286] devour the substance of men in falsehood,[287] and[288] hinder *people* from the way of Allah. And those[289] who treasure up gold and silver and do not spend them in the way of Allah[290]—announce thou to them a torment afflictive.[291]

35. (يوم . . . تكنزون) on a Day when they[292] shall be heated in Hell-fire, and with it shall be branded their foreheads and their sides and their backs: this is what you have treasured up for yourselves, so taste *now* what you have been treasuring up.

36. (ان . . . المتقين) Verily the number of months[293] with Allah is twelve months[294] *ordained* in the writ of Allah on the Day *when* He created the heavens and the earth;[295] *and* of these four[296] are sacred:[297] that is the right religion.[298] Wherefore wrong not yourselves in this respect.[299] And fight the associators,[300] all of *them*,[301] as they fight[302] all of you. And know that Allah is with the God-fearing.[303]

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285. *i. e.*, Jewish priests and divines.

286. *i.e.*, Christian monks and clergy.

287. *i.e.*, on false pretences; for dispensing with the commands of God, by way of commendation or granting of indulgences. As regards the Jews:—'Every one loveth gifts and followeth after rewards.' (Is. 1 : 23) 'From the least of them even unto the greatest of them every one is given to covetousness.' (Je. 6 : 13). The heads thereof judge for reward, and the priests thereof teach for hire'. (Mi. 3 : 11). 'Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses' (Mt. 23 : 14). Also Lk. 20 : 46, 47 : Mk. 12 : 38, 40. As regards the Christians:—'The morality of the clergy was exposed to no ordinary temptations by their growing power and wealth : and especially by the right which the church acquired under Constantine of holding landed property and inheriting it by bequest.' (DCA. II. p. 1916). By some of the stewards of the church 'the riches of the church were lavished in sensual pleasures; by others they were perverted to the purposes of

private gain, of fraudulent purchases, and of rapacious usury.' (GRE. II. p. 200). From the seventh century onward 'the people compounded for the atrocious crimes by gifts to shrines of those saints whose intercession was supposed to be unfailing.' And the monks, on their part, 'by the very wealth they had acquired, sank into gross and general immorality.' (Lecky, *op. cit.*, II. p. 230).

288. (with that end in view).

289. (among the priest and monk classes).

290. *i. e.*, do not pay the obligatory alms.

291. *Cf.* the NT :—'Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven.' (Mt. 6 : 19, 20).

292. *i.e.*, those heaps of gold and silver.

293. (making a year).

294. (of the lunar calendar). And so the seasons of the year ought to be ambulatory, and not fixed as in the solar calendar or by means of the intercalation of a month every third year, which later practice the Arabs had learnt of the Jews. See also P. II. n. 260.

295. This puts an end to intercalation altogether.

296. *i.e.*, Muḥarram, Rajab, Zul Q̄āda and Zul Hijja.

297. (wherein all fighting is prohibited).

298. Or 'the right or true reckoning' (LL).

299. (by transposing the true order of the months and fixing the pilgrimage to a particular season of the year through intercalating).

300. (of Arabia).

301. The main principle of the modern strategy is that of the limitless use of force, and the principal aim of modern warfare is total destruction of the opposing army in utter disregard of any cost involved.

302. *i.e.*, are prepared to fight.

303. (so do not be afraid of the number or equipment of the infidels).

النَّسِيٓءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِيْنَ كَفَرُوْا يُحِلُّوْنَهٗ عَامًا وَّيُحَرِّمُوْنَهٗ عَامًا لِّيُوَاطِـُٔوْا عِدَّةَ مَا حَرَّمَ
اللّٰهُ فَيُحِلُّوْا مَا حَرَّمَ اللّٰهُ ؕ زُيِّنَ لَهُمْ سُوْٓءُ اَعْمَالِهِمْ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ۝ يٰٓاَيُّهَا الَّذِيْنَ
اٰمَنُوْا مَا لَكُمْ اِذَا قِيْلَ لَكُمُ انْفِرُوْا فِيْ سَبِيْلِ اللّٰهِ اثَّاقَلْتُمْ اِلَى الْاَرْضِ ؕ اَرَضِيْتُمْ بِالْحَيٰوةِ الدُّنْيَا مِنَ الْاٰخِرَةِ ۚ
فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا قَلِيْلٌ ۝ اِلَّا تَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ۙ وَّيَسْتَبْدِلْ قَوْمًا
غَيْرَكُمْ وَلَا تَضُرُّوْهُ شَيْـًٔا ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝ اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ
الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ اِذْ هُمَا فِي الْغَارِ اِذْ يَقُوْلُ

37. (انما . . . الكفرين) The postponement[304] is but an addition to infidelity, with which the infidels are led astray,[305] allowing it[306] *one* year and forbidding it *another* year,[307] that they may make up the number which Allah has sanctified,[308] and then[309] they allow what Allah has forbidden. Fair-seeming to them are made their foul acts; and Allah does not guide an infidel people.[310]

SECTION 6

38. (يايها . . . قليل) O you who believe: why is it with you that when it is said to you: march forth in the way of Allah,[311] you linger slothfully earthward?[312] Are you pleased with the life of the world rather than the Hereafter? Whereas the enjoyment of the life of the world by the side of[313] the Hereafter is but little.

39. (الا . . . قدير) If you do not march forth,[314] He will torment you with a torment afflictive,[315] and will replace *you* by another people,[316] and Him[317] you cannot harm in aught; and Allah is over everything Potent.

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304. (of a sacred month to another month). 'This was an invention or innovation of the idolatrous Arabs, whereby they avoided keeping a sacred month, when it suited not their convenience, by keeping a profane month in its stead; transferring, for example, the observance of Muḥarram to the succeeding month, Safar.' (Sale)

305. (still further).

306. *i. e.*, a certain month.

307. (as it suited their immediate purpose with no regard to Divine injunctions).

308. (without caring as to which particular months are to be kept sacred).

309. *i. e.*, when the Divine sanctity of particular months is dispensed with.

310. (who themselves care not for their guidance).

311. *i. e.*, to make war in His cause. The reference is to the expedition of Tabūk, in Rajab, 9 A.H., or 630 C.E. directed against the Roman Empire. The

town 'now situated on the pilgrim road and on the railway from Damascus to Madina, about 12 days' foot journey from Madina, was in 'the time of the Prophet, on the northern frontiers of Arabia beyond which Byzantine territory began.' (E. I. IV, p. 594) Several Syrian tribes 'were flocking around the Roman eagle, and the vanguard was already at the Belka.' (Muir p. 439).

312. The Muslims set out with great unwillingness, because the expedition 'was undertaken in the midst of the summer heats, and a time of great drought and scarcity; whereby the soldiers suffered so much, that this army was called *the distressed army*; besides, their fruits were just ripe, and they had much rather have stayed to have gathered them.' (Bdh).

313. ف 'also denotes comparison; and this is when it occurs between a preceding mention of a thing excelled and a following mention of a thing excelling.' (LL).

314. (when summoned to war in His cause).

315. (in this very world).

316. (to serve the Divine purpose and to comply with His behests).

317. *i. e.*, His true religion. (Th).

لصاحبه لا تحزن إن الله معنا فأنزل الله سكينته عليه وأيده بجنود لم تروها وجعل كلمة الذين
كفروا السفلى وكلمة الله هي العليا والله عزيز حكيم ﴿٤٠﴾ انفروا خفافا وثقالا وجاهدوا بأموالكم و
أنفسكم في سبيل الله ذلكم خير لكم إن كنتم تعلمون ﴿٤١﴾ لو كان عرضا قريبا وسفرا قاصدا
لاتبعوك ولكن بعدت عليهم الشقة وسيحلفون بالله لو استطعنا لخرجنا معكم يهلكون
أنفسهم والله يعلم إنهم لكاذبون ﴿٤٢﴾ عفا الله عنك لم أذنت لهم حتى يتبين لك الذين
صدقوا وتعلم الكاذبين ﴿٤٣﴾ لا

40. (الا . . . حكيم) If you do not succour him,[318] then surely Allah has succoured him[319] when those who disbelieved banished him:[320] the second of the two;[321] when the twain were in a cave,[322] *and* when he[323] said to his companion:[324] do not grieve, verily Allah[325] is with us.[326] Then Allah sent down His peace on him[327] and supported him with hosts[328] which you did not see, and made the word of those who disbelieved the lowest[329] and the word of Allah is the uppermost.[330] And Allah is Mighty,[331] Wise[332]

41. (انفروا . . . تعلمون) March forth,[333] light and heavy,[334] and strive hard with your riches and lives in the way of Allah; that is the best for you,[335] if you have knowledge.

42. (لوكان . . . لكذبون) Were there a gain nigh[336] and a journey easy,[337] they[338] would have followed thee,[339] but the distance was too far to them. Still they will swear by Allah[340] *saying:* if only we could, we would surely have come forth[341] with you. They kill their own souls[342] and Allah knows that verily they are liars.[343]

SECTION 7

43. (عفا . . الكذبين) Allah pardon thee[344] ! why didst thou give them leave[345] before it was clear unto thee as to who told the truth[346] and thou hadst known the liars.[347]

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318. *i. e.*, the Prophet.

319. —on even graver occasion, such as—

320. (out of Makka, and he felt lonely and helpless, having only one companion with him).

321. *i. e.*, the one of this tiny party was the Prophet himself. His single companion was no other than the first Caliph, Abu Bakr. The 'second of the two' became one of his most honoured titles. 'His life attained its apogee when Muḥammad chose him to accompany him on the flight from Mecca, and his self-sacrificing friendship was rewarded by his name being immortalized in the Koran as "the second of the two." (EI. I. p. 81).

322. The cave was in Mount Thaur, to the south-east of Makka, where the two fugitives lay hidden for three days to avoid the very close search of their enemies bent on capturing them and well skilled in tracking. They very narrowly escaped detection and only with the help of some miracles. 'They crept in the shade of evening through a back window, and escaped unobserved from the southern suburb. Pursuing their way, south, and clambering in the dark up the bare and rugged ascent, they reached at last the lofty peak of Mount Thaur, distant about an hour and a half from the city, and took refuge in a cave near its summit' (Muir, *op. cit.* p. 138).

323. *i. e.*, the Prophet.

324. (who on perceiving the great danger that they both were in was naturally a little nervous). 'The cave, lonely and remote as it was, could not have been a safe place for the two flying men, for the search was active; the scouts actually came once to its mouth, and the prophet and his companion heard their voices.' (Gilman. *The Saracens*, p. 121).

325. *i. e.*, His succour. (Th).

326. 'Glancing upwards at a crevice through which the morning light began to break, Abu Bakr whispered: "What if one were to look through the chink, and see us underneath his very feet?". "Think not thus, Abu Bakr!" said the Prophet, "We are two, but God is in the midst a third" (Muir, *op. cit.*, p. 139).

327. 'Armed men on camels were searching the hill and meeting a shepherd they enquired for news of the fugitives. Pointing in the direction of the cave the man answered: "Perhaps they are hidden there; it is a likely place." Abu Bakr was terrified. "What can we two do againt so many?" he asked and Muhammed quietly replied: "Fear naught, Allah is with us." A spider was spreading its intricate web across the mouth of the cave and a white dove was cooing at the entrance. Peace reigned in that tiny corner of the world and the pursuers, seeing the dove and the spider's web, did not trouble to enter. As the sound of their footsteps died away, the Prophet cried: Praise be to God! God is greater than all." (Lady Cobbold, *op. cit.*, pp. 57-58).

328. (of angels who bring security).

329. *i. e.*, defeated and humbled their plan.

330. *i. e.*, His Plan is always successful.

331. *i. e.*, Able to maintain for ever the supremacy of the believers.

332. So that He makes the believers victorious only when that victory conforms with His universal Plan.

333. (O Muslims!).

334. *i. e.*, whether light-armed and ill-equipped or heavy-armed and well-equipped.

335. (both in this world and the Next).

336. *i. e.*, were the spoils of war to cost them little or no trouble.

337. *i. e.*, were there no difficulties to surmount in the Tabūk expedition.

338. *i. e.*, the hypocrites who had lagged behind. The reference here is to the hypocrites, not to the believers.

339. (to the battle-ground. O Prophet !).

340. (and saying to the Muslims). This is said by way of prophecy before the return of the Muslim army to Madina.

341. (out of Madina to meet the enemy).

342. (by this act of lying and false swearing).

343. (who without any just excuse failed to go out for Jihād).

344. (O Prophet! for thy excusing certain persons from joining the Tabūk expedition). عفو (literally, effacement, forgiveness, absolution) does not necessarily imply sin or moral guilt. Very often, as here, it implies only an honest, *bona fide* error of judgment, from which no mortal—not even the greatest of the prophets—can be entirely immune. But no prophet is ever allowed to stick to such errors of judgment: Divine revelation invariably and immediately corrects them. And that is the differentia, in Islam, of the sinless prophets—distinguishing them from ordinary mortals.

345. (to stay at home). The reference here is to certain hypocrites.

346. The reference here is to certain Muslims who had just reasons to remain behind.

347. *i. e.*, the habitual malingerers. The ever-forgiving Prophet is here gently admonished for being too liberal in granting exemption to the habitual malingerers.

يستأذنك الذين يؤمنون بالله واليوم الآخر أن يجاهدوا بأموالهم وأنفسهم ۗ والله عليم
بالمتقين ﴿٤٤﴾ إنما يستأذنك الذين لا يؤمنون بالله واليوم الآخر وارتابت قلوبهم فهم
في ريبهم يترددون ﴿٤٥﴾ ولو أرادوا الخروج لأعدوا له عدة ولكن كره الله انبعاثهم
فثبطهم وقيل اقعدوا مع القاعدين ﴿٤٦﴾ لو خرجوا فيكم ما زادوكم إلا خبالا ولأوضعوا
خلالكم يبغونكم الفتنة وفيكم سماعون لهم ۗ والله عليم بالظالمين ﴿٤٧﴾ لقد ابتغوا
الفتنة من قبل وقلبوا لك الأمور حتى جاء الحق وظهر أمر الله وهم كارهون ﴿٤٨﴾ ومنهم

44. (لا . . . بالمتقين) Those who believe in Allah and the Last Day would not ask thy leave *to be excused* from striving hard with their riches and their lives,[348] and Allah is the Knower of the *God*-fearing.[349]

45. (انما . . . يترددون) It is only those who do not believe in Allah and the Last Day and whose hearts doubt who ask thy leave;[350] so in their doubt they are tossed to and fro.[351]

46. (ولو . . . القعدين) Had they intended[352] the marching forth[353] they would have made *some* preparation for it;[354] but Allah[355] was averse to their wending,[356] so He withheld them[357] and the word was passed:[358] stay *at home* with the stay-at-homes.[359]

47. (لو . . . بالظلمين) Had they marched forth with you,[360] they would have added to you naught save unsoundness, and they would have hurried about in your midst seeking sedition unto you;[361] and there are among you listeners to them;[362] and Allah is the Knower of the wrong-doers.[363]

48. (لقد . . . كرهون) Assuredly they sought confusion before[364] and turned the affairs upside down for thee[365] until the truth[366] arrived and the decree of Allah prevailed, averse *though* they were.

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348. *i. e.*, the true believers will always subordinate their personal interests to those of Islam.

349. (and He will reward them accordingly).

350. (to stay behind).

351. Belief, says a psychologist with no religious sympathies, 'is opposed, not by disbelief but by doubt . . . In matters of great import, doubt is the name for unspeakable misery' (Bain, *Mental Science*, p. 384). Doubt, which signifies on the part of the doubter unstability, double-mindedness and perplexity in everything, is the exact opposite of faith and incompatible with it, and therefore receives in religion utter condemnation.

352. —as now they pretend that they did—

353. (with thee).

354. (and would have equipped themselves).

355. (in His Ultimate Will).

356. (in consequence of their own lack of will to go forth).

357. (as is His wont in all such cases) *i. e.*, He did not exert His will that they should move.

358. (unto them) *i e.*, it was inspired in their minds.

359. *i. e.*, those who are really incapable of active service, such as the aged and the infirm, and are obliged to stay.

360. Literally, 'among you.'

361. This explains God's superior wisdom in not willing the hypocrites to accompany the Muslim army, hinted at by the words 'Allah was averse to their wending' in the preceding verse.

362. (even now). Or 'those who would have listened to them.'

363. (and will requite them accordingly).

364. (as at Oḥud).

365. (*i. e.*, created difficulties for thee).

366. *i. e.*, fulfilment of God's promise of the Muslim victory.

مَنْ يَقُولُ ائْذَنْ لِّي وَلَا تَفْتِنِّي ۚ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكٰفِرِينَ ۞ إِنْ
تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَّ
هُمْ فَرِحُونَ ۞ قُلْ لَّنْ يُّصِيبَنَا إِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ هُوَ مَوْلٰىنَا ۚ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۞
قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُّصِيبَكُمُ اللّٰهُ بِعَذَابٍ مِّنْ
عِنْدِهٖ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُّتَرَبِّصُونَ ۞ قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَّنْ يُّتَقَبَّلَ مِنْكُمْ ۖ
إِنَّكُمْ كُنْتُمْ قَوْمًا فٰسِقِينَ ۞ وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقٰتُهُمْ

49. (ومنهم . . . بالكفرين) And among them[367] there is he[368] who says: give me leave[369] and tempt me not.[370] Lo! into temptation they are *already* fallen;[371] and verily the Hell is the encompasser of the infidels.

50. (ان . . . فرحون) If good happens to thee[372] it annoys them,[373] and if an affliction befalls thee, they say:[374] we surely took hold of our affair before.[375] And they turn away while they are exulting.

51. (قل . . . المؤمنون) Say thou:[376] naught shall ever befall us save what Allah has ordained for us; He is our Patron[377] and on Allah let the believers rely.

52. (قل . . . متربصون) Say thou: do you await for us *anything* save one of the two excellences,[378] while for you we wait that Allah shall afflict you with a torment from Himself,[379] or at our hands.[380] Await then,[381] we *also* are with you awaiting.

53. (قل . . . فسقين) Say thou[382] spend[383] willingly or unwillingly it will not be accepted from you: verily you are a people ever ungodly.

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367. *i. e.*, of the hypocrites who lagged behind.

368. The allusion is to one J'ad Ibn Qais, who came to the Prophet and said: 'I have a weakness for beauty, and Syrian girls are reported to be extremely beautiful.'

369. (to stay behind).

370. *i. e.*, expose me not to temptation.

371. (by their refusing to follow the call of the Prophet).

372. (O Prophet!).

373. So envious are they!

374. (among themselves, felicitating each other).

375. (by keeping ourselves out of harm's way).

376. (O Prophet! on behalf of the Muslims).

377. (so what pleases Him most pleases us as well).

378. *i. e.*, either victory and glory in this world, or death in God's cause, a sure passport to Paradise. 'An army made up of men holding such a faith could hardly fail of success.' (Wherry) *Cf.* a saying of Shri Krishna in the *Bhagwada Gita* :—'Slain, thou wilt obtain heaven; victorious, thou wilt enjoy the earth; therefore stand up, O son of Kunti, resolute to fight.' (II: 37).

379. (either in this world or the Next).

380. (in this world on your making a public avowal of your ill-concealed infidelity).

381. (and see what becomes the end of you).

382. (to the hypocrites, O Prophet!).

383. (in purposes apparently laudable).

إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلٰوةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ
كَٰرِهُونَ ۝ فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُم بِهَا فِي الْحَيَوٰةِ الدُّنْيَا
وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ۝ وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ ۚ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ
قَوْمٌ يَفْرَقُونَ ۝ لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَٰرَٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ۝ وَمِنْهُم
مَّن يَلْمِزُكَ فِي الصَّدَقَٰتِ ۚ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِن لَّمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ۝
وَلَوْ أَنَّهُمْ رَضُوا مَا آتَىٰهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِن فَضْلِهِ

54. (وما . . . كرهون) And naught does prevent their spendings from being accepted[384] except that they[385] have disbelieved in Allah and His messenger, and that they perform not prayer except as sluggards[386] and spend not save as those averse.

55. (فلا . . . كفرون) Let not therefore[387] their riches and their children[388] amaze thee.[389] Allah only intends to chastise them therewith in the life of the world and that their souls should depart while they are infidels.[390]

56. (و يحلفون . . . يفرقون) They swear by Allah that they are surely of you,[391] while they are not of you; but they are a people *who* dread.[392]

57. (لو يجدون . . . يجمحون) Could they find a place of shelter or caverns or a retreating hole, they would turn round to it rushing headlong.[393]

58. (ومنهم . . . يسخطون) And of them are some who traduce thee[394] in respect of alms.[395] Then if they are given a share of these,[396] they are pleased,[397] and if they are given none, lo! they are enraged.[398]

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384. (by God).
385. (in their hearts).
386. (since the motive force is wanting).
387. *i.e.*, now that they are found out and damned.
388. (with which favours they seem to be blessed).
389. (O reader!) *i.e.*, imagine not that the hypocrites with their portion of wealth and offspring are the favourites of God : they are but ensnared therewith.
390. So that by these very favours the infidels are wedded to their infidelity and their final condemnation is ensured thereby.
391. (O Muslims!).
392. (to appear in their true colours) *i.e.*, to avow their infidelity. The hypocrites on the one hand concealed their infidelity lest the Muslims should treat them like the open infidels, and on the other never hesitated to declare their contempt and hatred of Islam when they thought they could do so with impunity.

393. (and would not make even an outward profession of faith).

394. (O Prophet !).

395. *i.e.*, in respect of its just and fair distribution. صدقة is any charitable gift that is not an obligatory one.

396. (as they desire and covet).

397. (and complain no more).

398. So that it is not on any matter of principle that they raise objections. It is only their inordinate greed that they wish to satisfy.

وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ۝ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ
وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ وَمِنْهُمُ الَّذِينَ
يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ
لِلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ۝ يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ
وَرَسُولُهُ أَحَقُّ أَنْ يُرْضُوهُ إِنْ كَانُوا مُؤْمِنِينَ ۝ أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ

59. (ولو انهم . . . راغبون) Would that they were content with what Allah and His messenger had given them and were to say:[399] sufficient to us is Allah,[400] soon will Allah give us out of His grace, and *so will* His messenger, verily to Allah we lean.[401]

SECTION 8

60. (انما . . . حكيم) The *obligatory* alms are only for the poor[402] and the needy[403] and the agents *employed* therein[404] and those whose hearts are to be conciliated[405] and those in bondage[406] and debtors[407] and *for expenditure* in the way of Allah[408] and for the wayfarer:[409] an ordinance from Allah,[410] and Allah is Knowing, Wise.

61. (ومنهم . . . اليم) And of them[411] are some who vex the messenger[412] and say:[413] he is *all* ears.[414] Say thou: he *is all* ears[415] *unto you* is good for you, believing in Allah[416] and giving credence to the believers[417] and a mercy to those of you who believe. And those who vex the messenger of Allah,[418] for them shall be a chastisement afflictive.

62. (يحلفون . . . مؤمنين) They swear to you[419] by Allah[420] in order that you may be pleased,[421] while worthier are Allah and His messenger that they should please Him,[422] if they be believers *indeed*.

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399. (like true Muslims).

400. (and His Judgment as regards our share).

401. (and to Him we turn all our hopes).

402. *i.e.*, those who are utterty destitute of money and means of livelihood.

403. *i.e.*, those who are in want indeed but not able to get something towards their support.

404. (for their collection and distribution).

405. (fully to Islam) *i.e.*, those recently converted to Islam, requiring financial assistance and support. These 'costly presents' in the case of half-hearted converts, observes a Christian historian, 'wrought effectively,' and 'in most cases

a genuine conversion followed in time,' (HHW. VIII. p. 12).

406. *i.e.*, for their redemption.

407. (who are insolvent or nearly so).

408. *i.e.*, for the provision and equipment of those who fight in the cause of the true religion.

409. *i.e.*, for the relief and support of those stranded in the way.

410. (and is therefore not to be treated lightly).

411. *i.e.*, of the hypocrites.

412. (by speaking of him slightingly).

413. (when rebuked).

414. (and prepared to give credence to every profession of friendship so we shall readily reconcile him to ourselves).

415. (indeed; but only—).

416. (and His power of revealing secrets).

417. The purport is that the Prophet is thoroughly wide-awake and well aware of the evil-speaking indulged in by his detractors.

418. (by their venomous tongues).

419. *i.e.*, the Muslims.

420. (denying that they said such and such things).

421. (and that their life and property may remain safe at your hands).

422. —the first and foremost duty of every sincere believer—

لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ۚ ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾ يَحْذَرُ الْمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ
سُورَةٌ تُنَبِّئُهُم بِمَا فِي قُلُوبِهِمْ ۚ قُلِ اسْتَهْزِءُوا إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾ وَلَئِن سَأَلْتَهُمْ
لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَءَايَٰتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا
تَعْتَذِرُوا قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ۚ إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ
كَانُوا مُجْرِمِينَ ﴿٦٦﴾ الْمُنَٰفِقُونَ وَالْمُنَٰفِقَٰتُ بَعْضُهُم مِّن بَعْضٍ ۚ يَأْمُرُونَ بِالْمُنكَرِ وَيَنْهَوْنَ
عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ نَسُوا اللَّهَ فَنَسِيَهُمْ ۚ إِنَّ الْمُنَٰفِقِينَ هُمُ الْفَٰسِقُونَ ﴿٦٧﴾ وَعَدَ

63. (الم . . . العظيم) Do they not know that anyone who will oppose[423] Allah and His messenger, verily for him shall be Hell-fire in which he *shall* abide: a mighty humiliation.

64. (يحذر . . . تحذرون) The hopocrites apprehend[424] lest a Surah should be revealed to them[425] declaring to them[426] what is in their hearts.[427] Say thou:[428] mock on: truly Allah is about to bring out what you apprehend.

65. (ولئن . . . تستهزءون) Shouldst thou question them,[429] thy will surely say:[430] we were only plunging about[431] and playing.[432] Say thou: was it Allah and His signs and His messenger that you have been mocking?[433]

66. (لا . . . مجرمين) Make no excuse.[434] Of a surety you are disbelieving[435] after *declaring* your faith.[436] If a section of you[437] We will pardon, *another* section[438] We will chastise, for they have remained sinners.

SECTION 9

67. (المنفقون . . . الفسقون) The hypocrites, men and women, are all of a piece, they bid what is disreputable and prohibit what is reputable, and they tighten their hands.[439] They neglected Allah[440] and so He had neglected them.[441] Verily the hypocrites are the ungodly ones.

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423. (as the hypocrites are opposing).

424. (as do all men of guilty conscience).

425. *i.e.*, the believers. The pronoun refers to the Muslims. (Th). If the reference be to the hypocrites, the rendering instead of 'to them', would be 'concerning them.'

426. *i.e.*, the believers.

427. *i.e.*, the hypocrites.

428. (to the hypocrites, O Prophet !).

429. (regarding their conduct).

430. (by way of explanation and apology).

431. (in idle discourses without being in earnest at all).

432. (without meaning the least insult to the Prophet). In the Tabūk expedition, certain hypocrites passed by the holy Prophet, speaking of him slightingly. When called upon by him to explain, they replied on oath that they were not talking of him and his companions, but only diverting themselves with indifferent discourses to while away the tedium of the journey.

433. *i. e.*, granted that you were only guilty of frivolity in your talks but are these most solemn topics the fitting subjects for vain discourses and hilarious remarks?

434. (as no excuse can justify your reprehensible conduct).

435. (now openly).

436. (instead of ultimately becoming sincere believers).

437. (who shall remain hypocrites as now).

438. Literally, 'some of them or of others.'

439. (against spending in the cause of religion).

440. (by disobeying His commands).

441. (by depriving them of His special grace and mercy).

اللّٰهُ الْمُنٰفِقِيْنَ وَ الْمُنٰفِقٰتِ وَ الْكُفَّارَ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ هِيَ حَسْبُهُمْ ۚ وَ لَعَنَهُمُ
اللّٰهُ ۚ وَ لَهُمْ عَذَابٌ مُّقِيْمٌ ﴿۶۸﴾ كَالَّذِيْنَ مِنْ قَبْلِكُمْ كَانُوْۤا اَشَدَّ مِنْكُمْ قُوَّةً وَّ اَكْثَرَ اَمْوَالًا وَّ
اَوْلَادًا ؕ فَاسْتَمْتَعُوْا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِيْنَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ
وَ خُضْتُمْ كَالَّذِيْ خَاضُوْا ؕ اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَ الْاٰخِرَةِ ۚ وَ اُولٰٓئِكَ هُمُ
الْخٰسِرُوْنَ ﴿۶۹﴾ اَلَمْ يَاْتِهِمْ نَبَاُ الَّذِيْنَ مِنْ قَبْلِهِمْ قَوْمِ نُوْحٍ وَّ عَادٍ وَّ ثَمُوْدَ ۙ وَ قَوْمِ اِبْرٰهِيْمَ
وَ اَصْحٰبِ مَدْيَنَ وَ الْمُؤْتَفِكٰتِ ؕ اَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَ لٰكِنْ كَانُوْۤا

68. (وعد . . . مقيم) Allah has promised the hypocritical men and women and to the infidels the Hell-fire, wherein they shall abide: sufficient is that unto them. And Allah shall accurse them and theirs shall be a chastisement lasting.

69. (كالذين . . . الخسرون) *You are*[442] like those before you:[443] mightier than you were they in prowess and more abundant in riches and children. They enjoyed their portion[444] awhile, so enjoy your portion awhile even as those before you enjoyed their portion awhile, and you plunged about[445] even as they plunged about. Their works have come to naught in the world and the Hereafter, and they are the losers!

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442. (O hypocrites !).
443. (in your infidelity and its consequent meed).
444. (of this world).
445. (in vain discourses and in evil).

أَنْفُسَهُمْ يَظْلِمُونَ ۝ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ
أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ وَرِضْوَانٌ
مِنَ اللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ
وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ۝ يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ

70. (الم ... يظلمون) Have not come to the tidings[446] of those before them: the people of Nūḥ and 'Aad and Thamūd and the people of Ibrāhīm and the dwellers of Madayn and of the overturned *towns?*[447] There came to them their messengers with evidences.[448] So Allah was not one to wrong them, but themselves they were wont to wrong.

71. (والمؤمنون ... حكيم) And the believing men and women are friends to one another:[449] they bid each other what is reputable and prohibit what is disreputable, and establish prayer and pay the poor-rate and obey Allah and His mesenger.[450] Those! Allah will surely show mercy to them;[451] verily Allah is Mighty,[452] Wise.[453]

72. (وعد ... العظيم) Allah has promised the believing men and women Gardens under which rivers flow, wherein they shall abide,[454] and goodly dwellings in the Everlasting Gardens[455]——and goodwill from Allah is the greatest *of all*——that is the achievement supreme.

SECTION 10

73. (يايها ... المصير) O Prophet! strive hard against the infidels[456] and the hypocrites,[457] and be stern to them.[458] And their resort is Hell, a helpless destination.

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446. (of death and destruction).

447. (of Sodom and Gomorah). See P. VIII. nn. 572, 574; P. XII. nn. 251, 255.

448. (which these peoples rejected).

449. *i. e.*, comrades in religion and piety.

450. These are the main characteristics of the Muslims and the Muslim society.

451. (in a very special and marked degree).

452. *i. e.*, Able to reward immensely.

453. *i. e.*, Rewarding everyone as it suits him best.

454. (for ever).

455. جنات عدن are 'Gardens of perpetual abode' (LL). The Quranic جنت عدن is not at all identical with the Biblical 'a garden eastward in Eden' which 'the Lord God planted.' (Ge. 2 : 8).

456. (with arms).

457. (with words and arguments).

458. (as it may suit in each case). Or 'use roughness towards them'. (LL). If one has really seen the Light and has come to believe in God, not as a matter of mere formality and convention but in the fulness of his heart, every pore of his being pulsating and quivering with that belief, what can be wrong in such a person if he proclaims that truth not only from housetops and as often as he chooses, but also a little harshly? What is this much dreaded and much-abhorred 'intolerance' except the natural result of fulness of faith ?

قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا ۚ وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۚ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۖ وَإِنْ يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝ وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ۝ فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ۝ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ۝ أَلَمْ يَعْلَمُوا

74. (يحلفون . . . نصير) They[459] swear by Allah that they said it not,[460] but assuredly they uttered the word of infidelity[461] and disbelieved after their *profession of* Islam and they resolved that to which they could not attain.[462] And they avenged not except *this* that Allah and His messenger had enriched them out of His grace.[463] If then[464] they repent, it will be better for them, and if they turn away,[465] Allah shall chastise them with an afflictive torment in the world and the Hereafter, and on the earth theirs shall be no friend or helper.

75. (ومنهم . . . الصلحين) And of them are some who covenanted with Allah[466] saying: if He gives us of His grace, we shall surely pay the poor-rate[467] and shall become of the righteous.

76. (فلما . . . معرضون) Then when He gave them out of His grace, they became niggardly therewith and turned away[468] as backsliders.[469]

77. (فاعقبهم . . . يكذبون) So He chastised them with *setting* hypocrisy in their hearts until the Day they will meet Him,[470] because they kept back[471] from Allah what they had promised Him, and because they were wont to lie.

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459. *i. e.*, the hypocrites.

460. *i. e.*, the words they are charged with.

461. (by plotting against the life of the holy Prophet, which is clearly an act of infidelity). There was a conspiracy among the Medinians hypocrites to kill the holy Prophet, on his return from Tabūk, by pushing him from his camel into a precipice as he rode by night over the highlands of Aqabah. The plot failed, and the plotters were disclosed by the the Divine revelation.

462. *i. e.*, the murder of the holy Prophet.

463. (which fact made their crime all the more dastardly).

464. *i. e.*, even now.

465. (from repentance and reform, and keep to their evil ways).

466. (or His apostle).

467. (cheerfully and plentifully). One of the hypocrites approached the the Prophet to pray for his prosperity. He grew rich in a short time but refused

even to pay the poor-due when collecters of *Zakat* called upon him. (Bdh.)

468. (from their covenant and from fulfilling their obligations).

469. (refusing to contribute to the funds required by Islam).

470. Note that it is not God who took the initiative. The permanent placing of hypocrisy in the heart is the inevitable result, the necessary consequence, of a life of broken pledges and constant deceit.

471. (again and again).

أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ۝ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ
الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ
أَلِيمٌ ۝ اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ
ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝ فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ
رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ
قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ۝

ع

78. (الم . . . الغيوب) Know they not that Allah knows their secret[472] and their whisper,[473] and that Allah is the Knower of things Unseen?

79. (الذين . . . اليم) *These are* they who traduce those who give alms cheerfully, from among the believers, and those who do not have *anyhing to give* but their hard earnings. At them they scoff,[474] Allah shall scoff back at them[475] and theirs shall be a torment afflictive.[476]

80. (استغفر . . . الفسقين) Ask thou[477] forgiveness for them[478] or ask thou not forgiveness for them;[479] if thou askest forgiveness for them[480] seventy times, Allah will not forgive them.[481] This, because they disbelieved in Allah and His messenger;[482] and Allah does not guide[483] an ungodly people.[484]

SECTION 11

81. (فرح . . . يفقهون) Those who were left[485] rejoiced at their staying behind the messenger of Allah, and they detested[486] to strive hard with riches and their lives in the way of Allah, and they said:[487] do not march forth in the heat.[487-A] Say thou : hotter *still* is the Hell-fire.[488] Would that they understood!

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472. *i. e.*, what they hide in their heart.

473. *i. e.*, what they confide to their confederates.

474. The holy Prophet having exhorted his companions to voluntary alms, some of them brought very large sums, and one poor Muslim a modest amount. All this, the hypocrites remarked, was due to sheer ostentation.

475. *i. e.*, will requite them fully for their scoffing.

476. (in the Hereafter).

477. (O Prophet !).

478. *i. e.*, these impertinent hypocrites, after their death.

479. (it is all equal). *i. e.*, their sin is in any case unforgivable.

480. (after their death).

481. The word 'seventy' here, in conformity with the usage of Arabic language, does not signify any precise number but only 'a large number indefinitely.'

The phrase means, 'If thou beg forgiveness for them many times, even then God will not forgive them; not that God would forgive them if forgiveness were begged more than seventy times.' (LL)

482. (deliberately and persistently, and died in that state of defiant hostility to God).

483. (in their life-time).

484. (who themselves do not will to be guided and who make no dispassionate effort to arrive at the truth).

485. (in the Tabūk expedition). Tabūk, 12 days' journey from Madina, stood on the northern frontier of Arabia beyond which Byzantine territory lay. The population, Greeks and others, fled on the approach of the army of Islam and the holy Prophet returned after ten days' stay, and after some border tribes had made their submission to him.

486. (first, because of their lack of belief, and secondly, because of their love of ease).

487. (to one another).

487-A. The summer is the worst and the hardest season in Arabia. Wells, few as they are, are dried up, even the last vestiges of posture are burnt up, and the intensity of the blazing, scorching sun is ferocious. 'Painful indeed was the distress of the march; lassitude and thirst were aggravated by the scorching and pestilential winds of the desert.' (GRE. V. p. 372).

488. (which is the meed of the scoffers and law-breakers).

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ۝ فَإِن رَّجَعَكَ اللَّهُ إِلَىٰ طَائِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ
لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا مَعِيَ أَبَدًا وَلَن تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُم بِالْقُعُودِ أَوَّلَ
مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ۝ وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ إِنَّهُمْ كَفَرُوا
بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ۝ وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَن يُعَذِّبَهُم
بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ ۝ وَإِذَا أُنزِلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا
مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا

82. (فليضحكوا . . . يكسبون) Little then let them laugh,[489] and much shall they weep;[490] *this is* the meed of what they have been earning.

83. (فان . . . الخلفين) If, then, Allah brings thee back[491] to a party of them, and[492] they ask leave of thee[493] for marching forth,[494] say thou:[495] never shall you march forth with me, nor ever fight an enemy with me; verily you were well-pleased[496] to tarry *at home* the first time,[497] so stay *now* with the stay-at-homes.[498]

84. (ولا . . . فسقون) And pray thou not ever over any of them when he is dead, nor stand thou over his grave.[499] Surely they have denied Allah and His messenger and died while they were rejectors.[500]

85. (ولا . . . كفرون) And let not their riches and their children amaze thee.[501] Allah intends only to chastise them therewith in the world, and that their souls may depart while they are infidels.[502]

489. (and that little laughing would be confined to this world).

490. (in the Hereafter, where the weeping would be unceasing).

491. (safely from this expedition).

492. (on the occasion of any future expedition).

393. (in order to show off their loyalty while still they are harbouring disloyalty in their heart).

394. (with thee).

495. (in accordance with the Divine knowledge).

496. (out of sheer disloyalty to God and His apostle).

497. (and even now you are masquerading).

498. *i. e.*, with those who are obliged to stay behind such as the children and the sick and the infirm.

499. (by way of attending at the funeral, or showing respect to the dead).

500. *i.e.*, rejectors of faith. فاسق in the context, is not one who simply acts against the religion of God, but rejects it.

501. (O reader!). See nn. 388, 389 above.

502. See n. 390 above.

ذرنا نكن مع القاعدين ۝ رضوا بأن يكونوا مع الخوالف وطبع على قلوبهم فهم لا يفقهون ۝ لكن
الرسول والذين آمنوا معه جاهدوا بأموالهم وأنفسهم وأولئك لهم الخيرات وأولئك هم المفلحون ۝
أعد الله لهم جنات تجري من تحتها الأنهار خالدين فيها ذلك الفوز العظيم ۝ وجاء المعذرون
من الأعراب ليؤذن لهم وقعد الذين كذبوا الله ورسوله سيصيب الذين كفروا منهم
عذاب أليم ۝ ليس على الضعفاء ولا على المرضى ولا على الذين لا يجدون ما ينفقون حرج
إذا نصحوا لله ورسوله ما على المحسنين من

86. (واذا . . . القعدين) And whenever any Sūrah is sent down *commanding:* believe in Allah and strive hard[503] in the company of His messenger, the opulent[504] among them ask leave of thee,[505] and say: leave us, we shall be with those who stay.[506]

87. (رضوا . . . يفقهون) Well-pleased are they[507] to be with the women sitters-at-home, and their hearts are sealed up,[508] so they are bereft of understanding.[509]

88. (لكن . . . المفلحون) But the messenger and those who believed in his company strive hard with their riches and their lives.[510] These are they for whom are goods,[511] and these are the blissful.[512]

89. (اعد . . . العظيم) For them Allah has got ready Gardens whereunder rivers flow; therein they shall abide; that is an achievement supreme.

SECTION 12

90. (وجاء . . . اليم) And[513] there came[514] the apologists[515] from the dwellers of the desert[516] *praying* that leave may be granted to them,[517] and those[518] who had lied[519] to Allah and His messenger sat *at home*.[520] An afflictive torment shall afflict[521] those of them who disbelieve.[522]

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503. (with your riches and lives in the cause of God).

504. اولوا الطول literally means 'the possessors of opulence.'

505. (to stay behind).

506. *i.e.*, with those who are obliged and allowed to stay.

507. (in their utter cowardice and extreme impudence).

508. (in consequence of their lifelong habit of insubordination and subterfuge).

509. (to sheer meanness of their position).

510. (in the cause of God). The enthusiasm of the true believers was phenomenal. 'Extraordinary eagerness pervaded the ranks of loyal and earnest Muslims. Tithes and free-will offerings poured in from every quarter, while the

leading companions vied with one another in the costliness of their gifts.' (Muir, *op. cit.*, p. 440).

511. (both in this world and the Next).

512. See P. I. n. 43.

513. The reference now is not to the hypocrites of Medina but to those of the adjoining deserts.

514. (to the Prophet).

515. معذر is one who is only pretending, and having no real excuse, is putting forward only a false one.

516. These cover the names of the tribes of Asad and Ghaṭfān, who came to claim exemption on the pretended ground of the necessities of their families.

517. (to stay behind).

518. (of the desert Arabs).

519. (altogether in their profession of faith).

520. (altogether, without offering any excuse whatever). These desert Arabs were of two classes. One of them, the weak-spirited, the timid-hearted came to the Prophet and offered him false excuse for their staying at home. The other class consisted of hypocrites, pure and simple, total rejectors of faith. The cared not even to approach the Prophet with any excuses.

521. (in the Hereafter).

522. (and remain disbelievers to the end).

91. (ليس . . . رحيم) Not on the feeble and the ailing nor on those who do not find[523] the wherewithal to spend[524] there is any blame, when they are true to Allah and His messenger.[525] No way[526] *of reproach* is there against the well-doers; and Allah is Forgiving, Merciful.

92. (ولا . . . ينفقون) Nor on those who, when they came to thee[527] that thou mightest mount them[528] *and* thou saidst: I do not find *any animal* to mount you on, turned back while their eyes overflowed with tears of grief that they could not find aught to spend.[529]

93. (انما . . . يعلمون) The way[530] is only against those who ask leave of thee[531] while they are rich. They are pleased to be with the women sitters-at-home.[532] Allah has sealed up their hearts,[533] so they do not know.[534]

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523. (on account of extreme poverty).

524. (on war equipment).

525. (and behave sincerely towards them in other matters of faith).

526. *i.e.*, ground to lay blame on.

527. (O Prophet!).

528. (and provide them means of transport.)

529. (in the equipment and provision). There were seven men of the Anṣār (or Helpers) who came to the Prophet and begged that he would give them soled shoes, as they could not march so long a distance at such a hot season barefooted. The Prophet expressed to them his inability, whereupon they went away weeping.

530. (of blame).

531. (to sit at home).

532. See nn. 507, 509 above.

533. See n. 508 above.

534. (what is good for them and what is not).

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ
وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾
سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۖ فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَاهُمْ جَهَنَّمُ
جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ
الْفَاسِقِينَ ﴿٩٦﴾ الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٩٧﴾ وَمِنَ

PART XI

94. (يعتذرون . . . تعملون) They[1] will apologise to you[2] when you return to them.[3] Say thou :[4] make no excuse; we shall by no means believe *you*; Allah has already declared to us[5] some tidings about you,[6] and Allah will behold your work, and *so will* His messenger;[7] and thereafter you will be brought back to Him who knows the hidden and the manifest,[8] *and* who will declare to you what you have been working.[9]

95. (سيحلفون . . . يكسبون) When you return to them they will indeed swear to you by Allah[10] that you may turn aside from them.[11] So turn aside from them;[12] verily they are an abomination[13] and their resort is Hell: a recompense for what they have been earning.

96. (يحلفون . . . الفسقين) They will swear to you in order that you may be reconciled with them. Then even if you are reconciled with them,[14] Allah is not to be reconciled with a people who are ungodly.[15]

97. (الاعراب . . . حكيم) The desert-dwellers are the hardest in infidelity and hypocrisy[16] and[17] *they are* likeliest not to know the ordinances which Allah has imposed upon His messenger. And Allah is Knowing,[18] Wise.[19]

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1. *i.e.*, the hypocrites.
2. (O Muslims !).
3. (victorious from the expedition).
4. (O Prophet ! on behalf of the Muslims).
5. (through His apostle).
6. *i.e.*, has already acquainted us with your true state and the fact that you had no real excuse.
7. (in the future to find out how far sincere and loyal you are even now).
8. (and from whom you will not be able to conceal anything).
9. (and will require accordingly).

10. (that they had some very good and sound reasons for staying at home).

11. (and let them alone without reproaching them).

12. (as incorrigibles, O Muslims!).

13. (and thus past redemption).

14. (even that would do them no good because—).

15. (and the ungodliness of the hypocrites is evident).

16. The ancient Arabs were divided into two distinct classes—those who dwelt in cities and towns, and those who lived in tents in the desert. These latter employed themselves in pasturage constantly changing their habitations to suit the convenience of water and pasture for their herds of camels, goats and sheep. The hypocrites among them, perhaps, because of the hardness of their hearts and their wild way of life, were of a particularly wicked variety.

17. (because of their remoteness from men of learning and knowledge).

18. So He knows all the facts concerning everyone.

19. So He deals with everyone as it befits him.

الأعراب من يتخذ ما ينفق مغرما ويتربص بكم الدوائر عليهم دائرة السوء والله سميع عليم ﴿٩٨﴾
ومن الأعراب من يؤمن بالله واليوم الآخر ويتخذ ما ينفق قربات عند الله وصلوات الرسول ألا إنها
قربة لهم سيدخلهم الله في رحمته إن الله غفور رحيم ﴿٩٩﴾ والسابقون الأولون من المهاجرين
والأنصار والذين اتبعوهم بإحسان رضي الله عنهم ورضوا عنه وأعد لهم جنات تجري تحتها الأنهار
خالدين فيها أبدا ذلك الفوز العظيم ﴿١٠٠﴾ وممن حولكم من الأعراب منافقون ومن أهل المدينة
مردوا على النفاق لا تعلمهم نحن نعلمهم

98. (ومن . . . عليم) And among the desert-dwellers is one who takes what he spends[20] as a fine,[21] and waits for *evil* turns of fortune[22] for you. Theirs[23] shall be the evil turn. And Allah is Hearing,[24] Knowing[25]

99. (ومن . . . رحيم) And among the desert-dwellers is one[26] who believes in Allah and the Last Day and takes what he spends as approaches to Allah[27] and the blessings of His messenger. Lo! verily these[28] are an approach for them;[29] and soon will Allah enter them into His mercy.[30] Surely Allah is Forgiving, Merciful.

SECTION 13

100. (والسبقون . . . العظيم) And the emigrants[31] and the helpers,[32] the leaders[33] and the pioneers[34] and those who followed them[35] in well-doing—well-pleased in Allah with them and well-pleased are they with Him, and He has prepared for them Gardens whereunder rivers flow *as* abiders there for ever. That is the achievement supreme.

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20. (willy-nilly in alms or in equipment of holy war).

21. *i.e.*, as something extracted by force which they were not morally bound to pay.

22. *i.e.*, reverse in war, hoping thereby that he may have a chance of throwing off the burden.

23. *i.e.*, upon such a person and his associates and accomplices.

24. So He hears the words they utter.

25. So He knows the evil thoughts they conceal in their minds.

26. Now the reference is to the believing among the wandering desert Arabs.

27. *i.e.*, as the means of access to Him.

28. (free gifts and voluntary contributions).

29. *i.e.*, a sure means of access to Him for such believing folk.

30. *i.e.*, special grace and mercy.

31. (who having borne for thirteen years untold persecution at the hands of the Makkan pagans had now forsaken their home for Madina). مہاجر literally is 'a refugee' or 'an emigrant,' and the term gradually became a title of honour. (See P. X. n.n. 143, 146).

32. (who gave a hearty welcome to the homesick emigrants, fraternized with them, and defended the holy Prophet with their money and lives). انصار literally is 'helpers' or 'auxiliaries.' 'The holy fraternity was respected in peace and war, and the two parties vied with each other in a generous emulation of courage and fidelity.' (GRE. V. p. 357) 'The bond was of the closest description, and involved not only a special devotion to each other's interests in the persons thus associated but in case of death the "brother" inherited the property of deceased.' (Muir, *op. cit.*, p. 174)

33. *i.e.*, those who led the way of the converts.

34. (for all future time).

35. (to embrace Islam).

سنعذبهم مرتين ثم يردون الى عذاب عظيم ۝ واخرون اعترفوا بذنوبهم خلطوا عملا صالحا واخر
سيئا عسى الله ان يتوب عليهم ان الله غفور رحيم ۝ خذ من اموالهم صدقة تطهرهم وتزكيهم بها
وصل عليهم ان صلوتك سكن لهم والله سميع عليم ۝ الم يعلموا ان الله هو يقبل التوبة عن عباده و
ياخذ الصدقت وان الله هو التواب الرحيم ۝ وقل اعملوا فسيرى الله عملكم ورسوله والمؤمنون
وستردون الى علم الغيب والشهادة فينبئكم بما كنتم تعملون ۝ واخرون مرجون لامر الله اما يعذبهم و
اما يتوب عليهم والله عليم

101. (ومن . . . عظيم) And among the desert-dwellers around you some are hypocrites and *so are* some of the dwellers of Madinah,[36] they have become inured to hypocrisy.[37] Thou dost not know them;[38] We know them. We will chastise them twice,[39] and thereafter they shall be brought back to a torment terrible.[40]

102. (واخرون . . . رحيم) And others[41] have confessed their sins[42] they have mixed up a righteous deed[43] with another vicious.[44] Perchance Allah is to relent towards them, Verily Allah is Forgiving, Merciful.[45]

103. (خذ . . . عليم) Take thou alms of their riches ; thereby thou wilt cleanse them and purify them,[46] and pray thou for them. Verily thy prayer is a solace for them,[47] and Allah is Hearing,[48] Knowing.[49]

104. (الم . . . الرحيم) Do they not know that it is Allah who accepts the repentance of His bondmen and takes the alms, and that it is Allah who is the Relenting, the Merciful.[50]

105. (وقل . . . تعملون) And say thou: work on![51] Allah beholds your work and *so do* His messenger and the believers, and soon you will be brought back to the Knower of the hidden and the manifest. He will then declare to you what you have been working.[52]

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36. Yathrib of the heathen Arabs, the place of the emigration of the Prophet and the capital of the early Islamic caliphate, about 820 miles S.-E. of Damascus.

37. (and have thus become destitute of all good).

38. (O Prophet !). Adepts as they were in the art of duplicity, even the Prophet with all his keenness of insight could not be aware of their hypocrisy.

39. (in this very world: first by their public exposure, secondly, by the frustration of all their efforts).

40. (in the Hell-fire).

41. Now the reference is to the weak-spirited Muslim stay-at-homes, not to the hypocrites. Certainly they lacked the strength to accompany the Prophet on

the expedition, yet they were of the faithful all the same.

42. Those Muslim stay-at-homes in their extreme remorse had of their own accord, bound themselves to the pillars of the mosque and had vowed that they would not free themselves until they were loosed by the Prophet himself.

43. —such as this very confession—

44. —such as their staying back without sufficient reason—

45. The holy Prophet, after this verse had been revealed, loosed, those men and blessed them.

46. (of the ill-effects of their wrongdoing). Those three persons on being loosed presented the holy Prophet with charitable gifts which he refused saying that he had no orders to accept anything from them. Thereupon the present verse was revealed.

47. *i.e.*, will reassure them.

48. So He has heard the *words* of regret.

49. So He knew the *feelings* of remorse.

50. (so it is to Him that one must always turn in repentance and to obtain His mercy). The expiation of sins, in Islam, let it be noted once again, entirely rests, next to the repentance of the sinner himself, on the forgiving and merciful nature of God.

51. (as you will).

52. (and will recompense you accordingly).

حَكِيمٌ ﴿١٠٦﴾ وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ
اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ
فِيهِ أَبَدًا ۚ لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ
يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ ﴿١٠٨﴾ أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ
أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾
لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾ إِنَّ اللَّهَ

106. (واخرون . . . حكيم) And others[53] are awaiting[54] the decree of Allah, whether He is to chastise them or He will relent towards them, and Allah is Knowing,[55] Wise.[56]

107. (والذين . . . لكذبون) And *as for* those[57] who have set up a mosque[58] for hurting[59] and blaspheming[60] and causing of division among the believers[61] and as a lurking-place for one who has warred against Allah and His messenger before,[62] and[63] surely they will swear: we meant only good, while Allah testifies that they are truly liars.

108. (لا تقم . . . المطهرين) Thou[64] shalt never stand therein.[65] Surely a mosque built from the first day on piety is worthier that thou shouldst stand therein.[66] In it are men who love to purify themselves, and Allah approves the pure.[67]

109. (افمن . . . الظلمين) Is he, then,[68] who has founded his building upon piety towards Allah and *His* goodwill better or he who has founded his building on the brink of a crumbling bank,[69] so that it crumbles with him into the Hell-fire? And Allah does not guide a wrong-doing people.

110. (لا يزال . . . حكيم) And their building which they have built will not cease to be *a cause of* doubt[70] in their hearts unless *it be* that their hearts are cut asunder;[71] and Allah is Knowing, Wise.

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53. Now the reference is to another class of weak-spirited Muslims, who on the return of the Prophet neither invented excuses nor bound themselves to the pillars of the mosque, but came to him straightway and confessed to him their delinquency.

54. (in suspense).

55. So to Him is apparent the sincerity or insincerity of confession and repentance.

56. So He decides what accords best with His universal Plan.

57. Now the reference is to the basest group of the hypocrites, who at the instigation of Abū 'Amir a Christian monk, and an inveterate enemy of Islam, had

built a 'mosque' of their own, and had begged the Prophet to consecrate it by praying therein.

58. *i.e.*, a 'mosque' so-called, not a genuine place of worship and prayer.

59. (the cause of Islam).

60. (the name of God by their ill designs against Islam).

61. *i.e.*, by drawing off men from the original mosque at Qubā and affording shelter to the hypocrites.

62. The allusion is to Abū 'Amir, who had fought against the Muslims at Ohud.

63. (in order to justify themselves).

64. (O Prophet!).

65. (for prayer, as it is no mosque at all).

66. The allusion is to the mosque at Qubā, a place about 3 miles to the south-east of Madina, where the holy Prophet had rested for four days before entering the city on his emigration from Makka, and where he had laid the foundation of the mosque.

67. Contrast with this position of importance assigned to cleanliness in Islam, the theory and practice of the Christian 'fathers' and 'saints' in the early Middle Ages. 'Dirt and disease became' in Christendom from C. E. 373 onward, 'the honourable insignia of saintship; loathsome fakirs exhibited their filth and their sores for the veneration of the faithful.' (UHW. IV. p. 2333). See P. II. n. 478, and P. VI. n. 200.

68. *i. e.*, now when the motives of the founders of the two mosques have been made clear.

69. The simile suggests the extreme infirmity of all designs for opposing the religion of God.

70. (and disguised till the time of their death) *i. e.*, they shall never look back upon this handiwork of theirs except with the bitterest memories.

71. *i. e.*, unless their hearts, the seat of judgment and understanding, are entirely metamorphosed.

اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ
وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ ۚ وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِيْ
بَايَعْتُمْ بِهٖ ۚ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿١١١﴾ اَلتَّآئِبُوْنَ الْعٰبِدُوْنَ الْحٰمِدُوْنَ السَّآئِحُوْنَ الرّٰكِعُوْنَ السّٰجِدُوْنَ الْاٰمِرُوْنَ
بِالْمَعْرُوْفِ وَالنَّاهُوْنَ عَنِ الْمُنْكَرِ وَالْحٰفِظُوْنَ لِحُدُوْدِ اللّٰهِ ۗ وَبَشِّرِ الْمُؤْمِنِيْنَ ﴿١١٢﴾ مَا كَانَ لِلنَّبِيِّ وَالَّذِيْنَ
اٰمَنُوْٓا اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ وَلَوْ كَانُوْٓا اُولِيْ قُرْبٰى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِيْمِ ﴿١١٣﴾ وَمَا
كَانَ اسْتِغْفَارُ اِبْرٰهِيْمَ لِاَبِيْهِ اِلَّا

SECTION 14

111. (ان . . . العظيم) Surely Allah has purchased of the faithful their lives and their riches for the price that theirs shall be the Garden: they fight in the way of Allah and slay and are slain[72]——a promise due thereon[73] in the Tawrāt[73-A] and the Injīl[73-B] and the Qur'ān. And who is more true to his covenant than Allah?[74] Rejoice therefore[75] in your bargain which you have made,[76] and that is a mighty achievement.

112. (التائبون . . . المؤمنين) *They are* those who repent,[77] who worship, who praise,[78] who fast constantly,[78-A] who bow down, who prostrate themselves, who bid the reputable and who forbid the disreputable, and who keep the ordinances of Allah; and bear thou glad tidings to the believers.

113. (ماكان . . . الجحيم) It is not for the Prophet and those who believe to ask for the forgiveness of the associators, even though they be relatives after it has become clear to them[79] that they are the fellows of the Flaming Fire.

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72. So the spirit of self-surrender is the main thing; victory or martyrdom is immaterial.

73. *i. e.*, an entire surrender of ourselves and possession to God. The pronoun in عليه refers to the act of self-surrender, not to God.

73-A. *Cf.* the OT:—And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.' (Dt. 6 : 5) 'And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. (Dt. 30 : 6).

73-B. *Cf.* the NT:—'And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.' (Mt. 19 : 29).

74. (who has promised Paradise on this bargain).

75. (O believing fighters!).

76. (of having the eternal bliss of Paradise in return for your ephemeral lives and properties in the world).

77. Here follow some further attributes of the true believers.

78. (the Almighty God).

78-A. Or, 'who journey *to war against infidels or to seek knowledge.*'

79. (by their dying as infidels).

عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾ وَمَا كَانَ اللَّهُ لِيُضِلَّ
قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾ إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
يُحْيِي وَيُمِيتُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾ لَّقَد تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنصَارِ الَّذِينَ
اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى
الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن
لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا

114. (وما . . . حليم) And Ibrāhīm's asking[80] for the forgiveness of his father[81] was only in pursuance of a promise which he had made to him.[82] Then, when it became clear to him[83] that he was an enemy of Allah,[84] he declared himself quit of him.[85] Verily Ibrāhīm[86] was long-suffering, forbearing.[87]

115. (وما . . . عليم) Allah is not one to lead a people astray[88] after He has guided them until He makes clear to them as to what they should guard against.[89] Verily Allah is the Knower of everything.[90]

116. (ان . . . نصير) Assuredly Allah's is the dominion of the heavens and the earth. He gives life and He causes to die; and for you there is, besides Allah, no protector or helper.

117. (لقد . . . رحيم) Assuredly has Allah relented towards the Prophet and the emigrants and the helpers who followed him in the hour of distress[91] after the hearts of a part of them had nearly swerved aside[92] when He relented toward them,[93] He is to them Clement, Merciful.

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80. (in his father's life-time).

81. (by disposing his heart to the acceptance of Islam).

82. (and of course he could not have with confidence foreseen the final state of his father).

83. (through God's revelation).

84. (and had died as such).

85. (and desisted from praying for him).

86. —an exact prototype of the holy Prophet of Islam—

87. (and this accounts for his promise to his pagan father).

88. (and to consider them guilty).

89. The verse was revealed to assuage the misgivings of those Muslims who had prayed for the infidels before such prayer was forbidden. Here they are told in effect that a sin is a sin only when an act is consciously committed against a known law, and that there is no meaning in reckoning as sin an act that has not yet been forbidden. The Muslims, therefore, were guilty of no sin at all when they

prayed for the infidel dead before such prayer was declared sinful.

90. So He well knows the innocence of the Muslims' motive.

91. *i. e.*, in the expedition to Tabūk, in A. H. 9 or C. E. 630, wherein the Muslim soldiery were driven to the extremities. It is not for nothing that the expedition has been known as 'the hour of distress.' In addition to the excessive heat, provisions and water were so scarce that two men had to share a date between them, and many of them were obliged to quench their thirst by drinking the water out of the camels' stomachs. To lull the suspicions of the enemy, the usual custom of the Prophet, says Muir, 'had been to conceal to the very least the object of an intended march . . . . But the journey now in contemplation was so distant, and the heat of the season so excessive, that timely warning was deemed necessary in order hat the necessities of the way might be foreseen and provided for.' All the believers eceived 'an urgent call to join the army. But the Arabs of the desert, ever loose and fickle in their loyalty, and even citizens of Madina, showed little alacrity in obeying the command. Anticipated hardships of the journey, long-continued drought and overpowering heat . . . . made them loath to quit the ease and shelter of their homes.' (Muir, pp. 439-440)

92. (from the path of duty), Or, 'wavered for a short time.' This was due solely to the weakness of the flesh, not to any revolt of the spirit.

93. (and out of this grace gave them strength to conquer even that incipient weakness). So that they all did their duty.

إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ
الصَّادِقِينَ ﴿١١٩﴾ مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا
بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَئُونَ مَوْطِئًا
يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾ وَلَا
يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا
يَعْمَلُونَ ﴿١٢١﴾ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ

118. (وعلى . . . الرحيم) And *He relented* toward the three who were left behind[94] until when the earth, vast as it is, became straitened unto them,[95] and their *own* lives became straitened unto them,[96] and they imagined[97] that there was no refuge from Allah except in Him.[98] Thereafter He relented towards them,[99] so that they might repent.[100] Verily Allah is the Relenting, the Merciful.

SECTION 15

119. (يايها . . . الصدقين) O you who believe! fear Allah[101] and be with the truthful.[102]

120. (ماكان . . . المحسنين) It was not for the people of Madina and those around them of the desert-dwellers that they should forsake the messenger of Allah,[103] nor that they should prefer themselves before him.[104] That[105] is because they are neither smitten with thirst or fatigue or hunger in the way of Allah, nor they tread any step enraging the infidels, nor they attain an attainment from the enemy, but a good deed is thereby written down unto them.[106] Allah surely leaves not to waste the reward of the well-doers.

121. (ولا . . . يعملون) And they[107] do not spend any sum,[108] small or great, or traverse a valley[109] but it is written down unto them, so that Allah may recompense them with the best[110] for what they have been working.[111]

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94. *i. e.*, whose cases were left over, whether they should be pardoned or not. The allusion is to three Anṣār, named K'ab ibn Mālik, Hilāl ibn Umiyya and Mirāra ibn Rabī', who merely out of lethargy failed to accompany the Prophet on the expedition, and on his return confessed to him their weakness openly. They were asked to wait for God's revelation, and were excluded from the fellowship of the other Muslims.

95. Social life was denied to them altogether, so that no member of the community would greet them or converse with them; and this continued not for a day or two but for 50 days.

96. (owing to the consciousness of their guilt). So full of remorse were they!

97. Or 'they realized.' ظن signifies both doubt and certainty.

98. (and their discipline and grounding in a contrition had become complete).

99. So it is God Himself who creates the new, contrite, penitent heart.

100. Repentance, primarily, is not a function of the will but of the heart. It makes a change in the direction of the will, no doubt, but always after a change in inner disposition.

101. (and observe your duty by Him).

102. *i. e.*, those who are true and sincere in thought, word and deed.

103. (when he was marching forth to brave the dangers).

104. (by failing to share with him the hardships, fatigues and dangers of war).

105. *i. e.*, the imperative necessity to follow the Prophet.

106. *i. e.*, for all such acts the doer, sometimes a mere passive participator in *Jihād*, has a deed of merit recorded in his favour.

107. *i. e.*, the believers.

108. (in the cause of God).

109. (in marching with the troops).

110. (of rewards).

111. So that not the least effort on their part would go unrewarded, and they would be repaid with the best conceivable rewards.

كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝ يَآأَيُّهَا
الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُم مِّنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ۝ وَإِذَا
مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَانًا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ
يَسْتَبْشِرُونَ ۝ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ۝ أَوَ
لَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ۝ وَإِذَا مَآ
أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُم مِّنْ أَحَدٍ ثُمَّ

122. (وما كان . . . يحذرون) And it is not for the faithful to march forth all together.[112] So why should not a band[113] from each party of them march forth,[114] and the rest get instruction in religion,[115] and[116] to warn[117] their people[118] when they return to them? Perchance they may beware.[119]

SECTION 16

123. (يايها . . . المتقين) O you who believe! fight the infidels *who are* close to you,[120] and surely let them find in you sternness,[121] and know that Allah[122] is with the *God*-fearing.[123]

124. (واذا . . . يستبشرون) And whenever a Sūrah is sent down, there are some of them[124] who say:[125] which of you has this increased in faith? As for the faithful it has increased them in faith and they rejoice.[126]

125. (واما . . . كفرون) And as for those in whose heart is a disease,[127] unto them it has increased pollution[128] to their pollution,[129] and they die while they are infidels.

126. (اولا . . . يذكرون) Do they not observe that they are tested every year once or twice?[130] Yet they neither repent nor are they admonished.[131]

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112. Alarmed at the rebuke administered in the preceding passages to those who had stayed at home every man now wanted to go to the war, to the loss and neglect of religious instruction at home. To prevent this practice it is hereby directed that a convenient number be left behind.

113. *i. e.*, only a limited number of men ; a contingent.

114. (to the war, and the rest should remain behind).

115. (at the feet of the Prophet in his lifetime, and by his learned successors afterwards).

116. (becoming well-grounded in religious learning).

117. (and instruct with the sound knowledge thus gained).

118. *i. e.*, those who by reason of their continual employment in the wars are precluded from having sound religious education.

119. (of infringing the commandments of God).

120. *i. e.*, the neighbouring pagan states, for they claim your care in the first place, and their reclamation ought to be endeavoured first. Guarding and strengthening of the frontier are, again, from a military point of view all-important.

121. (as opposed to tenderness of misplaced mildness).

122. *i. e.*, His succour.

123. (so do not be downhearted in the least).

124. *i. e.*, the hypocrites.

125. (to the humble believers mockingly).

126. (as they grow conscious of an increase in their faith).

127. (of concealed infidelity).

128. *i. e.*, fresh abomination caused by the denial of fresh Revelations.

129. *i. e.*, old abomination already existing by their denying the old portions of the Revelation.

130. (by various kinds of trials) *i. e.*, by being called forth to the war, or by being made witness of God's miraculous protection of the faithful, and the like.

131. *i. e.*, they pay no heed to these events, nor they care to reform themselves.

127. (و اذا . . . يفقهون) And whenever a Sūrah is sent down they look on at each other, *as though saying*: does anyone watch you?[132] Then they turn to go[133] Allah has turned away their hearts,[134] for verily they are a people who do not *want to* understand.[135]

128. (لقد . . . رحيم) Assuredly there has come to you a messenger from among yourselves;[136] heavy upon him is whatever harasses you, *and who is* solicitous for you and *is* unto the faithful tender and merciful.[137]

129 (فان . . . العظيم) If then, they turn away,[138] say thou: sufficing unto me is Allah,[139] there is no God but He; in Him I put my trust,[140] and He is the Lord of mighty Throne.

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132. (of the Muslims, lest he may report to the Prophet).

133. The hypocrites winked at one another to rise and leave the Prophet's presence if they thought they could do so without being observed.

134. (from the truth).

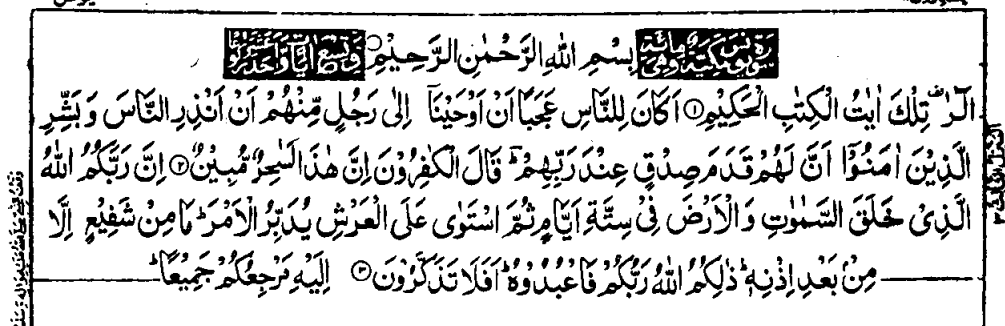
135. (their own good).

136. (O mankind ! so that you may profit by him all the more easily).

137. Solicitude and care for humanity at large, and love and affection for the believers ; this portrays the Prophet's character in epitome.

138. (from the truth, and persist in their ways).

139. (as friend and protector).

140. (so that no harm can come to me by your rejection).

Sūrah Yūnus

Jonah. X

(Makkan, 11 Sections and 109 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الر . . . الحكيم) Alif-Lām-Rā.[141] These are the verses of the wise Book.[142]

2. (اكان . . . مبين) Is it a *matter of* wonder to the mankind that We should reveal to a man among them[143] *saying:* warn thou the mankind, and bear the faithful the glad tidings that theirs shall be a sure footing[144] with their Lord? The infidels say that this[145] is a plain sorcerer.[146]

3. (ان . . . تذكرون) Verily your Lord is Allah who has created the heavens and earth in six days,[147] then established *Himself* on the Throne[148] disposing the affair,[149] no intercessor is there except after His leave.[150] That is Allah, your Lord; so worship Him.[151] Would you not then[152] be admonished?

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141. See P. I, n. 28.

142. *i. e.*, Book full of wisdom.

143. *i. e.*, a mere mortal like themselves, who is neither a god-incarnate, nor a super-man.

144. *i. e.*, full reward.

145. (man who claims to be a prophet).

146. The pagans of Arabia, like the pagans elsewhere, had no conception of Prophethood and Revelation at all. They would understand incarnation—God becoming man—or else explain the fact of Messengership by attributing it to magic and sorcery. In idolatrous communities it is the sorcerers or magicians who are

credited with supernatural powers, the principal of which is the power of fortelling the future.

147. See P. VIII, nn. 483-484.

148. (Of authority and majesty). The God of Islam being above matter and spirit cannot possibly have an 'abode' or a 'seat' of His own. His 'throne' cannot in any sense of the word be described as His 'dwelling-place'. It is of course, supermundane, above the firmament and all created things; and thus it connotes the ideas of authority, glory, majesty and holiness. See also P. VIII, n. 485.

149. (of all His creation). *i. e.* governing all things with supreme justice and wisdom. He is not only the Creator but also the constant Ruler and the continuous Disposer of the affairs.

150. (and there is no 'saving' through the merits of a Mediator). This refutes not only the doctrine of the pagans who imagined that their gods were intercessors with Great God for them but also the Christian dogma of Mediation. The Christian position briefly is this. 'God and man have been estranged. The relation which normally subsists between them has been destroyed and the work of the mediation is to restore it . . . . There is one mediator between God and man, Himself man, Jesus Christ, who gave Himself a ransom for all.' (EBr. VIII, p. 856).

151. (and join none other with Him in worship).

152. *i. e.*, even after this clear enunciation of the true doctrine.

وعد الله حقا انه يبدؤا الخلق ثم يعيده ليجزي الذين امنوا وعملوا الصلحت بالقسط والذين كفروا لهم
شراب من حميم وعذاب اليم بما كانوا يكفرون ۝ هو الذي جعل الشمس ضياء والقمر نورا وقدره
منازل لتعلموا عدد السنين والحساب ما خلق الله ذلك الا بالحق يفصل الايت لقوم يعلمون ۝ ان
في اختلاف اليل والنهار وما خلق الله في السموت والارض لايت لقوم يتقون ۝ ان الذين لا
يرجون لقاءنا ورضوا بالحيوة الدنيا واطمانوا بها والذين هم عن ايتنا غفلون ۝ اولئك ماوىهم النار
بما كانوا يكسبون ۝ ان الذين امنوا وعملوا الصلحت يهديهم ربهم

4. (اليه . . . يكفرون) To Him[153] is the return of you all - the promise of Allah is true. He begins the creation,[154] then He shall repeat it,[155] that He may requite with equity those who believed and did righteous deeds. And those who disbelieved——for those shall be draught of boiling water and torment afflictive, for they were wont to disbelieve.

5. (هو . . . يعلمون) He it is who has made the sun a glow and the moon a light,[156] and has determined mansions for her that you may know[157] the number of the years and the reckoning.[158] Allah has not created *all* this except with a purpose.[159] He expounds *these* signs to those who know.[160]

6. (ان . . . يتقون) Verily in the alteration of night and day and in what Allah has created in the heavens and the earth are surely signs[161] to a people who fear *God*.

7. (ان . . . غفلون) Verily those who hope not for meeting with Us,[162] and are well-pleased with the life of the world,[163] and are satisfied with it,[164] and those who are heedless of Our signs[165]——

8. (اولئك . . . يكسبون) these! their abode shall be the Fire for what they have been earning.

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153. (and to none other).

154. (out of nothing).

155. (in the Hereafter) *i. e.*, He shall once again bring into being and reproduce all His creation.

156. 'The moon has no light of its own. It only shines by the reflected light of the sun. Hence its appearance varies according to the amount of illuminated surface visible to us, which depends on its position relative to the sun.' The Holy Quran indicates this distinction by the use of two different expressions. ضيا signifies that light which exists by itself, while نور signifies that which subsists by some other things.

157. (thereby) *i. e.*, by means of the moon which is the real measurer of time.

158. The sun, the moon and all other heavenly bodies are thus merely created beings, brought into existence to serve the purposes of man. It is monstrous that man should bow to them and treat them as so many gods or godlings.

159. And that purpose, above all, is to demonstrate the truth of the Divine unity.

160. (who alone will profit by them).

161. (of His uniqueness and might and glory). Notice the superstitious cults that have largely been prevalent in antiquity but are also existing at the present day. 'Light and darkness, day and night, sun, moon, and stars are often personified or worshipped as gods; or the sun, the moon, and stars, as sources of light are the dwellings of gods.' (ERE. VIII. p. 49). See also P. II, n. 113; VII, nn. 227, 228.

162. (and have in them no sense of religion alive).

163. (and whose whole outlook of life is materialistic and 'naturalistic'). The modern European nations, engrossed as they are in their materialistic pursuits every hour of their life, have neither time nor inclination to think in terms of religion, piety and spirituality.

164. (to the exclusion of God and the Hereafter). 'The average European—he may be a Democrat, or a Fascist, or a Capitalist, or a Bolshevik, a manual worker, or an intellectual—knows only one positive "religion", and that is the worship of material progress, the belief that there is no other goal in life than to make that very life continually easier, or, as the current expression goes, "independent of Nature". The temples of this "religion" are the gigantic factories, cinemas, chemical laboratories, dancing halls, hydro-electric works; and its priests are bankers, engineers, film-stars, captains of industry, record-airmen.' (Mohd. Asad, *Islam at the Crossroads*, pp. 45-46).

165. *i. e.*, those who have excluded all evidence of God's power and majesty and man's accountability to Him from practical considerations, and who are not stirred even by His special signs, such are big catastrophes.

بِإِيمَانِهِمْ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ۝٩ دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا
سَلَامٌ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝١٠ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ لَقُضِيَ
إِلَيْهِمْ أَجَلُهُمْ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ۝١١ وَإِذَا مَسَّ الْإِنسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ
أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرٍّ مَّسَّهُ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا
يَعْمَلُونَ ۝١٢ وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا
كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ۝١٣ ثُمَّ جَعَلْنَاكُمْ

9. (ان . . . النعيم) Verily those who believe and do righteous deeds, their Lord will guide them[166] through their faith; beneath them will flow rivers in the Gardens of Delight.

10. (دعوهم . . . العلمين) Their call[167] therein *will be:* hallowed be Thou! O Allah! and their greeting[168] therein: peace! And the end of their call[169] *will be: all* praise to Allah, the Lord of the worlds.[170]

SECTION 2

11. (ولو . . . يعمهون) And were Allah to hasten ill to the mankind *as* their desire of hastening the good,[171] their fate would surely have been sealed to them.[172] So[173] We let alone those who hope not for meeting with Us, wandering[174] in their exorbitance perplexed.[175]

12. (و اذا . . . يعملون) And when harm touches man,[176] he calls Us on his side, or sitting or standing;[177] when We have removed his harm from him, he passes on as though he had never called Us because of the harm that touched him.[178] In this wise is made fair-seeming to the extravagant what they have been working.

13. (ولقد . . . المجرمين) And assuredly We have destroyed generations before you when they did wrong,[179] while their messengers came to them with the evidences,[180] and they[181] were not *such* as to believe. In this wise We requite the sinning people.

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166. (to their goal) *i. e.*, Paradise and God's good-will.

167. (of joy as they enter).

168. (to one another and to the angels).

169. (as they find themselves settled therein).

170. Is that the much derided sensuous sex-ridden Muslim Paradise so glibly pictured by the Christian writers?

171. *i. e.*, if God had been so swift in chastising as He is in rewarding according to the human wish.

172. (and the respite granted to them would have already expired).
173. —but as it does not accord with Our Plan—
174. (unhampered and unchecked).
175. See P. I. n. 66.
176. (of the disbelieving disposition).
177. *i. e.*, in all postures and at all times.
178. (and reverts to his former course of life).
179. (and adopted the course of infidelity and unbelief).
180. (of His sovereignty and of their mission).
181. —the contumacious infidels—

خلٰٓئف في الارض من بعدهم لننظر كيف تعملون ⑭ واذا تتلى عليهم ايٰتنا بينٰت قال الذين لا يرجون
لقاءنا ائت بقرءان غير هٰذا او بدله قل ما يكون لي ان ابدله من تلقاءي نفسي ان اتبع الا ما يوحٰى
الي اني اخاف ان عصيت ربي عذاب يوم عظيم ⑮ قل لو شاء الله ما تلوته عليكم ولا ادرٰىكم
به فقد لبثت فيكم عمرا من قبله افلا تعقلون ⑯ فمن اظلم ممن افترٰى على الله كذبا او كذب
باٰيٰته انه لا يفلح المجرمون ⑰ ويعبدون من دون الله ما لا يضرهم ولا ينفعهم ويقولون هٰؤلاء شفعاؤنا
عند الله قل اتنبـٔون الله بما

14. (ثم . . . تعملون) Then We appointed you in the land as successors after them, that We might see how you would work.

15. (واذا . . . عظيم) And whenever Our clear revelations are rehearsed to them, those who hope not for the meeting with Us, say:[182] bring us a Qur'ān other than this[183] or change it.[184] Say thou:[185] it does not lie with me[186] to change it of my own accord;[187] I only follow what is Revealed to me;[188] verily I fear, if I disobey my Lord,[189] torment of an aweful Day.

16. (قل . . . تعقلون) Say thou: had Allah so willed, I would not have rehearsed it to you, nor would He have acquainted you therewith. Of a surety I have tarried with you[190] a life-time[191] before it.[192] Would you not then reflect?[193]

17. (فمن . . . المجرمون) Who then is a greater wrong-doer than he who forges a lie against Allah[194] or belies His revelations? Surely the culprits shall not prosper.

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182. (to the Prophet).

183. (which may not be so distasteful to us) *i. e.*, which may not be so vehement and uncompromising in its denunciation of idolatry.

184. *i. e.*, make some alteration therein, by way of compromise, to suit our taste.

185. (O Prophet !).

186. —a mere messenger—

187. —much less to abrogate it altogether—

188. *i. e.*, I am but an instrument; a mere mouthpiece. Note that in Islam a prophet, whether he wills it or not, is impelled to announce whatever descends on Him from the Above—nothing more, nothing less, nothing else. Far from constraining the revelation to come to him, he cannot make the slightest alteration in it at his choice.

189. —to assume an impossibility—

190. (O Makkans !).

191. *i. e.*, for full forty years before I laid claim to prophethood, and you have had fullest opportunities of testing my veracity and integrity. '. . . . an honest, upright man, irreproachable in his domestic relations and universally esteemed by his fellow-citizens' (Palmer, 'The Quran', Intro. p. XIX). '. . . . known as a simple upright man, whose life was severely pure and refined, and whose desert sense of honour and faith-keeping had won him the high title of El-Emeen, "the Trusty"' (LSK, Intro. p. XXXIX). 'The fair character and honourable bearing of the unobtrusive youth won the approbation of the fellow-citizens; and he received the title, by common consent, of Al-Amin, "the Faithful."' (Muir, *op. cit.*, p. 20).

192. *i. e.*, before it came to me. The Prophet's veracity was almost a by-word in Makka. The following is a portion of a dialogue between the Christian Emperor Heraclius and Abū Sufyān, the Prophet's arch-enemy at the time:

Emperor Heraclius, 'Did ye suspect him of lying before he said what he said?'

Abū Sufyān, 'No.'

Emperor Heraclius, 'And doth he break his pledges?'

Abū Sufyan, 'No.'

193. *i. e.*, have I not all this time been renowned for my veracity? Have you all these years ever suspected me of lying? How is it then that the moment I begin to preach the Unity of God and to denounce your idolatry, you begin to call me a liar?

194. (as you suppose in my case).

لَا يَعْلَمُ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿١٨﴾ وَمَا كَانَ النَّاسُ اِلَّآ اُمَّةً وَّاحِدَةً
فَاخْتَلَفُوْا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيْمَا فِيْهِ يَخْتَلِفُوْنَ ﴿١٩﴾ وَيَقُوْلُوْنَ لَوْلَآ اُنْزِلَ عَلَيْهِ
اٰيَةٌ مِّنْ رَّبِّهٖ فَقُلْ اِنَّمَا الْغَيْبُ لِلّٰهِ فَانْتَظِرُوْا اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ﴿٢٠﴾ وَاِذَآ اَذَقْنَا النَّاسَ رَحْمَةً مِّنْ بَعْدِ ضَرَّآءَ
مَسَّتْهُمْ اِذَا لَهُمْ مَّكْرٌ فِيْٓ اٰيَاتِنَا قُلِ اللّٰهُ اَسْرَعُ مَكْرًا اِنَّ رُسُلَنَا يَكْتُبُوْنَ مَا تَمْكُرُوْنَ ﴿٢١﴾ هُوَ الَّذِيْ يُسَيِّرُكُمْ
فِي الْبَرِّ وَالْبَحْرِ حَتّٰٓى اِذَا كُنْتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِمْ بِرِيْحٍ طَيِّبَةٍ وَّفَرِحُوْا بِهَا جَآءَتْهَا رِيْحٌ عَاصِفٌ وَّجَآءَهُمُ
الْمَوْجُ مِنْ كُلِّ

18. (ويعبدون . . . يشركون) And they worship, beside Allah, what neither harms them nor profits them, and they say:[195] these are our intercessors with Allah.[196] Say thou: do you presume to apprise Allah[197] of what He knows not in the heavens nor the earth?[198] Hallowed be He and Exalted *far* above what you associate![199]

19. (وماكان . . . يختلفون) And[200] mankind were but a single community;[201] then they differed.[202] And had not a word from thy Lord gone forth,[203] it would have been decreed[204] between them regarding what they differed.[205]

20. (ويقولون . . . المنتظرين) And they[206] say:[207] how is it that not a sign[208] is sent down on him from his Lord? Say thou: the Hidden *belongs* to Allah alone; so wait, verily I am with you among those who wait.[209]

SECTION 3

21. (واذا . . . تمكرون) And when We let mankind taste of Our mercy after an adversity has touched them, forthwith they have a scheme in regard to Our signs.[210] Say thou: Allah is Swifter in scheming.[211] Verily Our messengers[212] write down what you plot.

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195. (justifying the idolatry).

196. *i. e.* mediating with God on our behalf, and are not gods themselves. By a reasoning closely similar, have the Christians persuaded themselves to the adoration not only of Christ but of a number of saints and martyrs. 'We ask God to grant blessings, we ask the saints to be our advocates. To God we say: Have mercy on us; to the saints we commonly say: Pray for us' (ERE. XI, p. 51).

197. *i. e.*, the All-Knowing; the Omniscient.

198. *i. e.*, to assert that these inferior deities are only so many mediators is to declare before God something which even He is unaware of—a myth pure and simple.

199. (with Him).

200. (in the beginning).

201. *i. e.* possessors of one religion only, the true religion of the unity of God. The Holy Qur'ān frankly repudiates and negatives the current opinion that monotheism has been evolved out of polytheism. It openly proclaims that monotheism was the original, universal religion of mankind gradually debassed into polytheism. *See* P. II, n. 384.

202. (as egotism and clash of interests developed, and fell to variance among themselves inventing polytheism).

203. (deferring their full punishment till the Day of Judgment).

204. (here and now).

205. *i. e.*, were it not that God in His universal Plan had deferred the final decision till the Day of Judgment the matter would have been decided immediately.

206. *i. e.*, the Makkan pagans.

207. (not by way of free inquiry, but in a cavilling spirit).

208. (of our choice).

209. The passage does not imply that the Prophet wrought no miracle, but it only amounts to saying: the matter rests entirely with God; it lies with Him alone whether He allows a particular miracle or not; and performance of this or that miracle has clearly nothing to do with the true functions of a messenger of God.

210. The verse is of course of a general application, but it also has an allusion to a particular event. The unruly Makkans were afflicted with a severe famine, and were very near perishing. But on the holy Prophet's prayer and petitioning, no sooner were they relieved by God than they again began to charge him with imposture. *Cf.* Muir, *op. cit.*, p. 125.

211. Or 'in defeating plots'.

212. *i. e.*, recording angels.

مَكَانٍ وَّظَنُّوْٓا اَنَّهُمْ اُحِيْطَ بِهِمْ ۙ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ لَئِنْ اَنْجَيْتَنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ۝
فَلَمَّآ اَنْجٰىهُمْ اِذَا هُمْ يَبْغُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ ۭ يٰٓاَيُّهَا النَّاسُ اِنَّمَا بَغْيُكُمْ عَلٰٓي اَنْفُسِكُمْ ۙ مَّتَاعَ الْحَيٰوةِ الدُّنْيَا ۡ ثُمَّ
اِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝ اِنَّمَا مَثَلُ الْحَيٰوةِ الدُّنْيَا كَمَاۗءٍ اَنْزَلْنٰهُ مِنَ السَّمَاۗءِ فَاخْتَلَطَ بِهٖ نَبَاتُ
الْاَرْضِ مِمَّا يَاْكُلُ النَّاسُ وَالْاَنْعَامُ ۭ حَتّٰٓي اِذَآ اَخَذَتِ الْاَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ اَهْلُهَآ اَنَّهُمْ قٰدِرُوْنَ عَلَيْهَآ ۙ
اَتٰىهَآ اَمْرُنَا لَيْلًا اَوْ نَهَارًا فَجَعَلْنٰهَا حَصِيْدًا كَاَنْ لَّمْ تَغْنَ بِالْاَمْسِ ۭ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّتَفَكَّرُوْنَ ۝

وَاللّٰهُ يَدْعُوْٓا اِلٰى

22. (هو الذي . . . الشكرين) He it is who enables you to travel by land and sea[213] until when you are in ships and they run away with them[214] with a goodly wind and they rejoice thereat, there comes upon them[215] a tempestuous wind and there comes upon them[216] a billow from every side, and they imagine that they are encircled therein,[217] they cry to Allah making *their* faith pure for Him:[218] if Thou deliverest us from this, we would surely be of those who are grateful.

23. (فلما . . . تعملون) Yet when He delivers them, they forthwith rebel in the earth without justice.[219] O men! your rebellion is only against yourselves[220]—a brief enjoyment of the life of the world; thereafter unto Us is your return; then We will declare to you what you have been working.[221]

24. (انما . . . يتفكرون) The likeness of the life of the world is only as the rain which We send down from the sky, with which mingles the growth of the earth, of which men and cattle eat, until, when the earth puts on her ornament[222] and is adorned[223] and its inhabitants imagine that they are potent over it,[224] there comes to it Our decree[225] by night or by day, then We make it stubble as though it had not flourished yesterday.[226] This is how We detail the signs to a people who ponder.

213. All human arts of speedy locomotion and navigation are God's own gifts

214. Such abrupt change of person from the second to the third is frequent in Arabic idiom.

215. *i. e.*, the ships.

216. *i. e.*, the passengers.

217. (with inevitable fate, and all hope of rescue is gone).

218. *i. e.*, in their extreme fear they ask help of Him alone to the utter neglect of their idols.

219. (violating the laws of God and propagating sin and infidelity).

220. *i. e.*, on yourselves it will recoil.

221. (and requite accordingly).

222. *i. e.*, is decked out in full beauty.

223. (with verdure).

224. *i. e.*, they have got full control of the vegetation.

225. (of destruction, in the form of frost, hailstone, etc.).

226. The point of similitude is, that the world is like this vegetable in evanescence.

دَارِ السَّلٰمِ ۚ وَيَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٢٥﴾ لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَزِيَادَةٌ ۚ وَلَا يَرْهَقُ وُجُوْهَهُمْ قَتَرٌ
وَّلَا ذِلَّةٌ ۚ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٦﴾ وَالَّذِيْنَ كَسَبُوا السَّيِّاٰتِ جَزَآءُ سَيِّئَةٍ ۢ بِمِثْلِهَا ۙ
وَتَرْهَقُهُمْ ذِلَّةٌ ۚ مَا لَهُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ كَاَنَّمَآ اُغْشِيَتْ وُجُوْهُهُمْ قِطَعًا مِّنَ الَّيْلِ مُظْلِمًا ۚ اُولٰٓئِكَ اَصْحٰبُ
النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٧﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ لِلَّذِيْنَ اَشْرَكُوْا مَكَانَكُمْ اَنْتُمْ وَشُرَكَآؤُكُمْ ۚ فَزَيَّلْنَا
بَيْنَهُمْ وَقَالَ شُرَكَآؤُهُمْ مَّا كُنْتُمْ اِيَّانَا تَعْبُدُوْنَ ﴿٢٨﴾ فَكَفٰى بِاللّٰهِ شَهِيْدًا ۢ بَيْنَنَا وَبَيْنَكُمْ اِنْ كُنَّا عَنْ
عِبَادَتِكُمْ لَغٰفِلِيْنَ ﴿٢٩﴾ هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّآ اَسْلَفَتْ وَ

25. (والله . . . مستقيم) And Allah calls to the abode of peace[227] and guides whomsoever He will to the straight path.

26. (للذين . . . خلدون) To those who have done good is the good *reward* and an increase;[228] neither darkness[229] nor abjection will cover their faces. These are the inhabitants of the Garden; therein they shall abide.

27. (والذين . . . خلدون) And those who have earned misdeeds[230]—the requital of a misdeed is the like thereof,[231] and abjection will cover them; no defender they shall have from Allah,[232] as though their faces were over-cast with pieces of night pitch-dark. These are the inhabitants of the Fire; therein they shall abide.

28. (ويوم . . . تعبدون) *Remember* the Day whereon We shall muster them[233] together, then We shall say to those who associated: keep your place,[234] you and your associate-*gods*. Then We shall cause split between them;[235] and their associate-*gods* will say:[236] it was not us that you were worshipping——

29. (فكفى . . . لغفلين) God suffices as witness between you and us; of your worship we have been *even* unaware.[237]

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227. (and eternal bliss). The call of God is always to this higher life.

228. They will be blessed with Beatific vision which will give such exquisite delight that in respect thereof all the other pleasures of Paradise will be forgotten and lightly esteemed.

229. (of grief).

230. *i. e.*, acts of unbelief and infidelity.

231. *i. e.*, a punishment equal thereunto. Observe that while the blessed will be rewarded beyond their merits and in fact beyond all measure, the condemned will receive their punishment only with exact justice.

232. *i. e.*, from His just judgment.

233. *i. e.*, mankind.

234. (in the Hell).

235. ——the associators on the one side and the associate-gods on the other—.

236. (to their worshippers).

237. (far from being pleased with it).

رُدُّوْٓا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ۝ قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ اَمَّنْ
يَّمْلِكُ السَّمْعَ وَالْاَبْصَارَ وَمَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُّدَبِّرُ الْاَمْرَ
فَسَيَقُوْلُوْنَ اللّٰهُ فَقُلْ اَفَلَا تَتَّقُوْنَ ۝ فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ اِلَّا الضَّلٰلُ فَاَنّٰى تُصْرَفُوْنَ
كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ فَسَقُوْٓا اَنَّهُمْ لَا يُؤْمِنُوْنَ ۝ قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّبْدَؤُا
الْخَلْقَ ثُمَّ يُعِيْدُهٗ قُلِ اللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ فَاَنّٰى تُؤْفَكُوْنَ ۝ قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ
يَّهْدِيْٓ اِلَى الْحَقِّ قُلِ اللّٰهُ يَهْدِيْ لِلْحَقِّ اَفَمَنْ يَّهْدِيْٓ اِلَى

30. (هنالك . . . يفترون) *Therein*[237-A] every soul will know what it sent before,[238] and they shall be brought back to Allah, their rightful Owner, and there shall stray from them that which they have been wont to forge.[239]

SECTION 4

31. (قل . . . تتقون) Say thou:[240] who does provide for you from the heaven[241] and the earth,[242] or who does own the ear and the eye, and who does bring forth the living from the lifeless[243] and brings forth the lifeless from the living,[244] and who does dispose the affair?[245] They will then surely say: Allah.[246] Say thou: will you not then fear *Him*?[247]

32. (فذلكم . . . تصرفون) Such is Allah, your rightful Lord. What then is after the truth except the error? Whither away then are you drifting?

33. (كذلك . . . يومنون) In this wise is the word of thy Lord justified on those who transgress:[248] they shall not *come to* believe.

34. (قل . . . توفكون) Say thou:[249] is there any of your associate-*gods* who originates the creation and then repeats it? Say thou: Allah originates the creation and then shall repeat it.[250] Whither away are you then deviating?

237-A. (*i. e.*, on that Day).

238. (whether those deeds avail him or not).

239. *i. e.*, the gods and godlings of their imagination will fail them and leave them in the lurch.

240. (O Prophet! to those pagans).

241. (as by means of rain).

242. (as by means of vegetation).

243. (as a chiken from an egg).

244. (as an egg from a chicken).

245. (of the entire universe).

246. *i. e.*, the One Supreme God Whom the Arab pagans acknowledged.

247. *i. e.*, when you admit that He is the sole Creator and Ruler, where is the room, then, for your minor gods? 'This passage,' says a confirmed detractor of Islam, Rev. E. M. Wherry, 'contains very cogent reasoning against the idolaters, and very justly represents their folly in worshipping inferior deities, while regarding God as the source of all their blessings, and fleeing to him in every time of trouble. These teachings account for much of the success of Islam as a missionary religion. Its pure monotheism stands out in strong contrast with the polytheism of the idolaters.' (*Commentary on the Quran*, pp. 320-30).

248. *i. e.*, who choose the path of error and guilt deliberately.

249. (O Prophet! to these pagans).

250. (in the Hereafter).

الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهِدِّي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ۝ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا
إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ۝ وَمَا كَانَ هَٰذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ
وَلَٰكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ۝ أَمْ يَقُولُونَ
افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ۝ بَلْ كَذَّبُوا
بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَٰلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الظَّالِمِينَ ۝ وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ

35 (قل ... تحكمون) Say thou: is there any of your associate-*gods* who guides you to the truth? Say thou: Allah guides to the truth. Is He, then, who guides to the truth worthier to be followed,[251] or one who finds not the guidance unless he is *himself* guided? What ails you then? How *ill* you judge!

36. (وما ... يفعلون) And most of them follow conjecture, verily conjecture does not avail against the truth. Verily Allah is the Knower of what they do.

37. (وما ... العلمين) And this Qur'ān[252] is not such as could be fabricated against Allah; it is but a confirmation of what is before it,[253] and an expounding of the Decree of which there is no doubt,[254] from the Lord of the worlds.

38. (ام ... صدقين) Do they say:[255] he[256] has fabricated it? Say thou: then bring a Sūrah[257] like it[258] and call upon whomsoever you can beside Allah,[259] if you say sooth [260]

39. (بل ... الظلمين) Aye! they have belied what their knowledge could not comprehend[261] and what has not yet been fulfilled.[262] Even so[263] have belied those *who were* before them; behold then how has been the end of the wrongdoers.[264]

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251. (and worshipped).

252. (on the strength of its incomparable teachings and also the beauties of its diction).

253. (of previous Revelations).

254. (that it is the immediate, infallible Word of God).

255. *i. e.*, the Makkan pagans.

256. *i. e.*, the Prophet.

257. (even the shortest).

258. (in the surpassing excellence of its contents or even in the grandeur of its language and the beauty of its style). 'The best of Arab writers', says Palmer, 'has never succeeded in producing anything equal in merit to the Quran.' ('*The Quran*,' *Intro.* p. LV) 'Typical Semites, the Arabians created or developed no great art of their own. Their artistic nature found expression through one medium

only: speech. If the Greek gloried primarily in his statues and architecture, the Arabian found in his ode . . . a finer mode of self-expression. "The beauty of man," declares an Arabic adage, "lies in the eloquence of his tongue" . . . . By virtue of its peculiar structure Arabic lent itself admirably to a terse, trenchant, epigrammatic manner of speech. Islam made full use of this feature of the language and of this psychological peculiarity of its people. Hence the "miraculous character" (*ijāz*) of the style and composition of the Koran, adduced by Moselms as the strongest argument in favour of the genuineness of their faith.' (Hitti, *op. cit.*, pp. 90-91).

259. *i. e.*, your best poets for your help.

260. *i. e.*, if you are right in supposing that it is the production of a human brain. If one human mind could concoct such a unique Book, surely you with your innumerable helpers must be able to match it a thousand times. See P. I, n. 99.

261. *i. e.*, the truths of the Higher Life and the Hereafter, which they could not perceive by their physical senses, they have denied altogether.

262. (in events): *i. e.* the penalty of rejection which they have not yet experienced.

263. *i. e.*, with similar disregard of truth.

264. (in ages past). The reference is to the infamous destruction of the disobedient nations.

رَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾ وَإِن كَذَّبُوكَ فَقُل لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنتُم بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا
تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ أَفَأَنتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾ وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ
أَفَأَنتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٤٣﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَٰكِنَّ النَّاسَ أَنفُسَهُمْ
يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا
بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾ وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ
شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾ وَلِكُلِّ أُمَّةٍ

40. (ومنهم . . . بالمفسدين) And of them are *some* who will believe therein, and of them are *some* who will not believe therein, and thy Lord is the Best Knower of the corrupters.

SECTION 5

41. (وان . . . تعملون) And if they belie thee, then do thou say: my deeds are mine, and your deeds are yours; you are quit of what I do, and I am quit of what you do.

42. (ومنهم . . . يعقلون) And of them are *some* who give ear to thee,[265] so canst thou make the deaf hear, while they do not apprehend?[266]

43. (ومنهم . . . يبصرون) And of them are *some* who look at thee,[267] so canst thou guide the blind, while they do not see.[268]

44. (ان . . . يظلمون) Verily Allah does not wrong in aught, but mankind wrong themselves.[269]

45. (ويوم . . . مهتدين) And on the Day when He shall gather them,[270] as though they had not tarried[271] save an hour of the day,[272] they shall mutually recognize.[273] Lost surely are those who belie the meeting with Allah and they were not *such as to be* guided.[274]

46. (واما . . . يفعلون) Whether We show thee[275] some of the signs We have provided them,[276] or We cause thee to die,[277] to Us is their return,[278] and Allah is[279] Witness of what they do.

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265. (seemingly, with no intention of weighing thy words and giving them due consideration).

266. (and are not at all minded to seek the truth).

267. (not dispassionately, but with a jaundiced eye).

268. (and are determined to remain unaffected and unconvinced).

269. *i. e.*, it is not He who wantonly deprives anyone of his sight, or hearing, or understanding, but the perverse people themselves make an ill use of their senses and understanding.

270. *i. e.*, so it will appear to them.

271. (in the world, or in the grave).

272. So it will appear to them on account of the terrors of that Day.

273. (but shall not be able to help relations and friends).

274. *i. e.*, they were not such as to receive guidance while on the earth.

275. (in thy life-time, O Prophet !).

276. (of dire consequences afflicting the offenders).

277. (before that happens).

278. (in either case, when all truth will be out, and evil results of evil deeds shall be manifest to one and all).

279. *i. e.*, the All-Seeing, All-Knowing, and Able to enforce full and complete requital.

رَّسُولٌ ۖ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن
كُنتُمْ صَادِقِينَ ﴿٤٨﴾ قُل لَّا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلٌ ۚ إِذَا جَاءَ أَجَلُهُمْ فَلَا
يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ
الْمُجْرِمُونَ ﴿٥٠﴾ أَثُمَّ إِذَا مَا وَقَعَ آمَنتُم بِهِ ۚ آلْآنَ وَقَدْ كُنتُم بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ
الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ ﴿٥٢﴾ وَيَسْتَنبِئُونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۖ وَمَا أَنتُم
بِمُعْجِزِينَ ﴿٥٣﴾ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي

47. (ولكل . . . يظلمون) For each community *there has been sent* a messenger,[280] and when their messenger has arrived,[281] *the affair* between them is decreed in equity,[282] and they are not wronged.

48. (ويقولون . . . صدقين) And they[283] say:[284] when is coming that promise,[285] if you say sooth?

49. (قل . . . يستقدمون) Say thou : I do not own *any power* of hurt or benefit to myself, save what Allah may will.[286] For each community is a term;[287] when their term arrives, not an hour can they stay behind nor can they advance.

50. (قل . . . المجرمون) Say thou: bethink you, if His chastisement[288] come on you[289] by night or by day, which *portion* thereof would the culprits[290] hasten on ?

51. (اثم . . . تستعجلون) Is it, then, that when it has actually befallen[291] that you will believe therein? Now![292] whereas you have been hastening it on all along.[293]

52. (ثم . . . تكسبون) Thereafter it will be said to them who wronged *themselves:* taste the torment everlasting; you are requited not save for what you have been earning.

53. (ويستنبؤنك . . . بمعجزين) They ask thee[294] to tell them if it[295] be true. Say thou: yea! by my Lord, it is the very truth, and you shall not *be able to* escape.

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280. (either in person or through his representatives).
281. (and delivered the Divine message in full).
282. (the judgment being executed against the rejectors).
283. *i. e.*, the Makkan pagans.
284. (to the Prophet and the believers, in mockery and ridicule).
285. (of Final Requital).

286. (how, then, can I bring about the hour of punishment?).
287. (decreed and determined in the fore-knowledge of God).
288. (which you mockingly deny).
289. (in all its grimness).
290. (who are now mockingly seeking it).
291. (and the promise is no longer a threat, but an accomplished fact).
292. (when the belief is no longer availing).
293. (in mocking incredulity).
294. (incredulously, O Prophet!).
295. *i. e.*, the fact of Final Requital.

الْأَرْضِ لَافْتَدَتْ بِهِ ۗ وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۖ وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾ أَلَا
إِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ
تُرْجَعُونَ ﴿٥٦﴾ يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذٰلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٨﴾ قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ
لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ آللَّهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾ وَمَا ظَنُّ
الَّذِينَ يَفْتَرُونَ

SECTION 6

54. (ولو . . . يظلمون) And if every one who has wronged had *all* that is in the earth, surely he would ransom himself therewith.[296] And they shall conceal the remorse[297] when they are to face the torment, and *the matter* will be decreed between them in equity, and they shall not be wronged.

55. (الا . . . يعلمون) Lo! verily Allah's is whatsoever is in the heavens and the earth.[298] Lo! verily Allah's promise is true; but most of the people do not know.

56. (هو . . . ترجعون) He gives life and causes to die,[299] and to Him you shall be returned.

57. (یایها . . . للمؤمنين) O mankind! there has come to you an exhortation from your Lord and a healing for what is in your breasts,[300] and a guidance and a mercy for the believers.

58. (قل . . . يجمعون) Say thou: in the grace of Allah and in His mercy[301] ——let them[302] therefore rejoice; far better it is than what they amass.[303]

59. (قل . . . تفترون) Say thou: bethink of what Allah has sent down to you of provision, and you[304] have then made thereof[305] allowable and forbidden? Say thou: is it that Allah has given you leave, or do you fabricate *a lie* against Allah?[306]

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296. (on the Judgment Day). So horrible would be the terrors of that Day!

297. (to escape further exposure and infamy). This self-control would only last for some time, and then they would openly declare their remorse and repentance. Other meanings assigned to the phrase are :—

(1) They will conceal it from their chiefs.

(2) They, the chiefs of the polytheists, will conceal repentance from the lower class of their people, whom they shall have caused to err. (Th).

298. So He can do whatever He will to His creation.

299. (so the event of Resurrection can present Him no difficulty at all).

300. (of doubts and ills).

301. (has come this religion of Islam, exquisitely ideal on the one hand and wonderfully practical on the other).

302. *i.e.,* the mankind.

303. (of wordly riches).

304. (O superstitious and idolatrous Makkans !)

305. (Of your own accord).

306. All this alludes to the superstitious practices of the Makkan idolaters forbidding lawful foods and allowing those forbidden.

60. (وما ظن . . . يشكرون) And what do imagine those who fabricate a lie against Allah on the Day of Resurrection ?[307] Verily Allah is the Owner of grace unto mankind;[308] but most of them do not return thanks.

SECTION 7

61. (وما تكون . . . مبين) Thou[309] art not *engaged* in any business nor dost thou recite any part of the Qur'ān, nor do you[310] work, but We are witnesses over you when you are engaged therein.[311] And there escapes not thy Lord the weight of an ant[312] in the earth or the heavens, nor less than that nor greater, but it is in a Book luminous.[313]

62. (الا . . . يحزنون) Lo! verily the friends of Allah! no fear *shall come* upon them nor shall they grieve——

63. (الذين . . . يتقون) they who believed and have been fearing *Allah*.[314]

64. (لهم . . . العظيم) For them is glad tidings in the life of the world and in the Hereafter. *There is* no changing in the words of Allah.[315] That ! is a mighty achievement.

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307. *i.e.*, whether that Day would not come at all, or whether they would be able to elude the horrors of that Day ?

308. (so He does not inflict immediate punishment but allows long respite to every offender).

309. (O Prophet !).

310. (O mankind !).

311. *i.e.*, the Omnipresent's constant watchful care embraces all His creatures.

312. The word ذرة in Arabic is used to denote a thing exceedingly small. The passage means that not the tiniest of objects is hidden from Him.

313. *i.e.*, in the Preserved Tablets whereon all God's decrees are recorded and registered. He is thus not only Omnipresent but also Omniscient. This repudiates the foolish doctrine of certain philosophers that God has Knowledge of

universals only, and not of particulars.

314. *i.e.*, who lead lives of piety. The conjoining of a life of piety with true belief is no mere supererogation and is not without deep significance. Purely intellectual conviction of the existence of God means very little until it has become associated with feelings and with experience. The mere proof of the existence of a supreme being would lead us little further towards a religion than the proof of the existence of infinite numbers. A man with a religion purely of the rational type would be in a worse position than the devils.' (Thouless, *Psychology of Religion*, p. 90).

315. (and all His promises are absolutely true).

إِنَّ الْعِزَّةَ لِلّٰهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾ أَلَآ إِنَّ لِلّٰهِ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللّٰهِ شُرَكَآءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِّنْ سُلْطٰنٍ بِهٰذَا أَتَقُولُونَ عَلَى اللّٰهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾ قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللّٰهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ

65. (ولا . . . العليم) And let not their saying[316] grieve thee.[317] Verily honour is wholly Allah's.[318] He is the Hearer,[319] the Knower.[320]

66. (الا . . . يخرصون) Lo! indeed Allah's is whosoever is in the heavens and whosoever is on the earth.[321] What is it that they follow who call associate-*gods* besides Allah?[322] They follow but a guess and they are but conjecturing.

67. (هو الذى . . . يسمعون) He it is who has appointed for you the night that you may repose therein and the day enlightening.[323] Surely in that are signs[324] for a people who listen.[325]

68. (قالوا . . . تعلمون) They[326] say: God has taken a son.[327] Hallowed be He——He, the Self-sufficient! His is whatever is in heavens and whatever is in the earth. No warranty is there with you[328] for this.[329] Do you ascribe falsely[330] to Allah what you know not?[331]

69. (قل . . . يفلحون) Say thou: verily those who forge a lie against Allah shall not prosper——

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316. (however impious and blasphemous it may be).

317. (after having received this Divine assurance).

318. He is sufficient to protect the dignity of His apostle and His religion.

319. (of their impious words).

320. (of their impious designs).

321. (saints, angels, prophets all bowing to Him in humility.)

322. *i.e.*, do these infidels care for logic and reason ? do they follow their inward light ? have they any Scriptural authority to support them ?

323. مبصرة is that which makes things visible. For 'day' and 'night' see P. XXI, nn. 131, 132; P. XXX. nn. 9, 11.

324. (Of His greatness and majesty).

325. (to the arguments of the Qur'ān with an open mind).

326. *i.e.*, the pagans.

327. The reference here is not to Christ, but to the various 'Son-gods' of the polytheistic nations. The doctrine of the sonship of God is not peculiarly Christian. Pagan mythologies and polytheistic theologies are teeming with such notions, and the Arab mythology was no exception.

328. (O associators !)

329. *i.e.*, for this attributing of sons to Him.

330. قال عليه is 'He lied, or said what was false, against him.' (LL)

331. (by any valid and sound process of learning).

بما كانوا يكفرون ۝ واتل عليهم نبا نوح اذ قال لقومه يقوم ان كان كبر عليكم مقامي وتذكيري بايت
الله فعلى الله توكلت فاجمعوا امركم وشركاءكم ثم لا يكن امركم عليكم غمة ثم اقضوا الي ولا
تنظرون ۝ فان توليتم فما سالتكم من اجر ان اجري الا على الله وامرت ان اكون من
المسلمين ۝ فكذبوه فنجينه ومن معه في الفلك وجعلنهم خلئف واغرقنا الذين كذبوا بايتنا
فانظر كيف كان عاقبة المنذرين ۝ ثم بعثنا من بعده رسلا الى قومهم فجاءوهم بالبينت فما كانوا
ليؤمنوا بما كذبوا به من قبل كذلك نطبع على قلوب

70. (متاع . . . يكفرون) A brief enjoyment in the world;[332] then to Us is the return. Then We will make them taste a severe torment in that they have bee disbelieving.

SECTION 8

71. (واتل . . . تنظرون) Recite thou[333] to them the story of Nūḥ when h said to his people: O my people! if my standing forth[334] and my admonishir with the commands of Allah offends you then,[335] on Allah[336] I rely.[337] So devis your affair,[338] you and your associate-*gods* and let not your affair be dubious fc you; have it decreed against me, and give me no respite.[339]

72. (فان . . . المسلمين) So then if you turn away, I have asked of you n wage;[340] my reward[341] is only with Allah, and I am commanded to be of thos who submit.[342]

73. (فكذبوه . . . المنذرين) Then they denied him; then We delivered him an those with him in the ark, and We made them successors;[343] while We drowne them who belied Our signs.[344] Behold then how was the end of those who ha been warned.[345]

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332. (which is itself of a very brief duration).

333. (O Prophet !).

334. (among you) *i.e.*, my taking abode with you.

335. —know that—

336. (who is well Able to protect me against all your machinations).

337. (and I am neither afraid nor dejected).

338. (concerning me) *i.e.*, resolve upon your plot concerning me ar prepare for it. جمع امره is 'He determind, resolved, or decided, upon his affair' (LL

339. *i.e.*, your device need not remain in the dark; do not keep it secre do it openly with no fear of me.

340. (as I ask no favour of you). These are the outpourings not of braggart, but of a devout heart entirely trustful of God.

341. *i.e.*, my preaching to you is wholly disinterested ; I am not actuated by any money-grabbing motives.

342. (to Him in Islam).

343. (of those drowned).

344. Note that the Holy Qur'ān makes no claim of a 'universal' deluge. It only says that those who rejected Noah's mission were drowned. It is not the Qur'ān but the Bible that asserts the universal character of the deluge. 'And the Lord said: I will destroy man whom I have created from the face of the earth.' (Ge. 6: 7).

345. (of the Divine sentence and yet they had remained heedless). It is the occurrence of the universal deluge, covering the whole surface of the earth and wipping off all men and all terrestrial animals, excepting those providentially saved in the ark, that has been negatived by the scientists and denied by the explorers, and not the fact of a local inundation, as described by the Qur'ān, howsoever devastating in its effects. And even the Christian scholars are led to remark:—'The belief in a universal deluge has long been abandoned by well-informed writers .... Such a deluge as that described in the Bible is impossible, at least without a series of improbable miracles.' (ERE. IV. p. 545-6). It is on occasions like this that the accuracy of the Quranic versions is found so strongly vindicated. That 'those who were warned' by Noah, that is, his countrymen inhabiting the Tigris and Euphrates valley were overtaken by an extremely distressful flood is confirmed rather than contradicted by modern exploration. 'Inundations are of normal occurrence' says Sir Leonard Woolley, Director of the Joint British and American expedition to Mesopotamia, 'in Lower Mesopotamia, but no ordinary rising of the rivers would leave behind it anything approaching the bulk of this clay bank: 8 feet of sediment imply a very great depth of water, and the flood which deposited it must have been of a magnitude unparalleled in local history.' (Woolley, *Ur, of the Chaldees* p. 22). 'This deluge was not universal, but a local disaster confined to the lower valley of the Tigris and Euphrates, affecting an area perhaps 400 miles long and 100 miles across; but for the occupants of the valley that was the whole world.' (p. 31).

الْمُعْتَدِينَ ۝ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا
مُجْرِمِينَ ۝ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَٰذَا لَسِحْرٌ مُبِينٌ ۝ قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا
جَاءَكُمْ ۖ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ السَّاحِرُونَ ۝ قَالُوا أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمَا
الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ۝ وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ۝ فَلَمَّا جَاءَ
السَّحَرَةُ قَالَ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ۝ فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ ۖ إِنَّ اللَّهَ
سَيُبْطِلُهُ ۖ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ۝

74. (ثم . . . المعتدين) Then We sent *other* messengers after him to their people, and they brought the evidences, but they were not *such as* to believe what they had once rejected.[346] Thus We seal the hearts of the transgressors [347]

75. (ثم . . . مجرمين) After them We sent Mūsā and Hārūn to Fir'awn and his chiefs with Our signs, but they grew stiff-necked and they were a culprit people.[348]

76. (فلما . . . مبين) Then when there came to them the truth from Us, they said: this is clear magic.[349]

77. (قال . . . الساحرون) Mūsā said: do you say *this* of the truth after it has come to you? Is this magic? And the magicians do not fare well.[350]

78. (قالوا . . . بمؤمنين) They said: hast thou come to turn us aside from that *faith* we found our fathers thereon,[351] and that the greatness in the land shall be for you twain?[352] For the sake of you twain we are not *going* to be believers.

79. (وقال . . . عليم) And Fir'awn said:[353] bring to me every magician knowing.[354]

80. (فلما . . . ملقون) Then when the magicians were come, Mūsā said to them: cast down[355] what you are going to cast down.

81. (فلما . . . المفسدين) Then when they had cast down,[356] Mūsā said: what you have brought is magic;[357] verily Allah will make it soon vain; Allah does not set right the work of the corrupters.[358]

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346. 'Once deny, always deny' has always been the rule of life among perverse and contumacious rejectors.

347. (in consequence of their wilful rejection of God's truth).

348. Note that the Bible makes no mention of Moses and Aaron having been sent to the Egyptians as apostles of God for their conversion to the true faith. It is the Holy Qur'ān that makes good this serious omission. In fact it is inconceivable that Moses being an apostle of God should leave the gross irreligion of Egypt untouched.

349. (the only potent agency which they could understand). 'From the Egyptian point of view we may say that there was no such thing as 'religion'; there was only ḥike, the nearest English equivalent of which is magical power' (ERE. VIII. p. 263).

350. (when they rise up to oppose God's messengers).

351. And what was this faith of ancient Egyptians? Unmitigated superstition and unabashed polytheism. 'The Egyptians themselves speak not unfrequently of the *thousand* gods...... Not was this the whole, or the worst. The Egyptian was taught to pay a religious regard to animals...... Cows, cats, dogs, ibises, hawks, and cynocephalous apes were sacred throughout the whole of Egypt.' (Rawlinson, *Ancient Egypt*, pp. 30-31). See also P. XIX. nn. 181, 182, P. XX. n. 207.

352. Worldly-minded and mean-spirited as the Egyptians were, they judged of the motives of the prophets of God with their own measures.

353. (to his officials).

354. (to combat and counteract the malignant powers presumed by Moses and Aaron). 'The Egyptians believed, or feigned to believe, that their wizards could do all kinds of wonders.' (ERE. VIII. p. 263).

355. (as you wish).

356. (their rods and ropes). See P. XVI. n. 338.

357. (and trickery, not any substantial reality such as I have brought).

358. (when they rise up to oppose God's messengers).

وَيُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ وَلَوْ كَرِهَ الْمُجْرِمُوْنَ ۝ فَمَآ اٰمَنَ لِمُوْسٰىٓ اِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهٖ عَلٰى خَوْفٍ مِّنْ
فِرْعَوْنَ وَمَلَا۠ئِهِمْ اَنْ يَّفْتِنَهُمْ ۚ وَاِنَّ فِرْعَوْنَ لَعَالٍ فِى الْاَرْضِ ۚ وَاِنَّهٗ لَمِنَ الْمُسْرِفِيْنَ ۝ وَقَالَ مُوْسٰى
يٰقَوْمِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّسْلِمِيْنَ ۝ فَقَالُوْا عَلَى اللّٰهِ تَوَكَّلْنَا ۚ رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ ۝ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ ۝ وَاَوْحَيْنَآ اِلٰى مُوْسٰى وَاَخِيْهِ اَنْ
تَبَوَّاٰ لِقَوْمِكُمَا بِمِصْرَ بُيُوْتًا وَّاجْعَلُوْا بُيُوْتَكُمْ قِبْلَةً وَّاَقِيْمُوا الصَّلٰوةَ ۗ وَبَشِّرِ الْمُؤْمِنِيْنَ ۝ وَقَالَ مُوْسٰى رَبَّنَآ اِنَّكَ
اٰتَيْتَ فِرْعَوْنَ وَمَلَاَهٗ زِيْنَةً وَّاَمْوَالًا فِى

82. (ويحق . . . المجرمون) And Allah justifies the truth[359] according to His words,[360] much as the culprits may detest it.

SECTION 9

83. (فما . . . المسرفين) Then[361] none believed in Mūsā save a posterity of his people,[362] through fear of Fir'awn and their chiefs, lest he should persecute them. And truly Fir'awn was lofty in the land[363] and of the extravagant.[364]

84. (وقال . . . مسلمين) Mūsā said: my people! if you have been believers in Allah, then on Him rely, if you are Muslims.[365]

85. (فقالوا . . . الظلمين) So they[366] said: on Allah we rely. Our Lord! make us not a temptation to the wrong-doing people——

86. (ونجنا . . . الكفرين) and deliver us in Thy mercy from the disbelieving people.

87. (و اوحينا . . المؤمنين) And[367] We revealed to Mūsā and his brother: inhabit houses for your people in Miṣr,[368] and make your houses a place of worship,[369] establish prayer and give glad tidings to the believers.

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359. (conveyed through His apostles).

360. (of promise).

361. *i.e.*, after the combat with the sorcerers was over, and Moses had emerged gloriously triumphant.

362. The reference seems to be to the sorcerers who were the few Egyptians to become converts to the true faith of Moses. The pronoun 'his' refers to Pharaoh.

363. (so that the fears of his people were not unfounded). "Lofty" that is, haughty, overbearing, vainglorious.

364. *i.e.*, of them who commit excesses. See P. XVI. n. 271.

365. *i.e.*, those who have surrendered themselves entirely to God.

366. *i.e.*, the Israelites.

367. (after the Israelities had prayed for their delivery).

368. *i.e.*, remain as hitherto in Egypt till Our command to leave that country arrives. Miṣr is the Arabic form of Mizraim, the old name for the country of Egypt. To the Semites the country was known as Mizraim. The older cuneiform texts, vocalize Musr, the later Miṣr; the Amarna letters have generally Misri *pi.* (DB. I. p. 652). Misri is the earliest Babylonian form. (JE. V. p. 58).

369. (and duly perform your prayers in your houses privately). This suggests that Pharaoh had prohibited public prayers to the Israelites. قبلة in the context is a place, not the direction, of worship. 'At least one prayer a day was obligatory from the time of Moses to Ezra.' (JE. X. p. 166).

الْحَيٰوةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوْا عَنْ سَبِيْلِكَ رَبَّنَا اطْمِسْ عَلٰٓى اَمْوَالِهِمْ وَاشْدُدْ عَلٰى قُلُوْبِهِمْ فَلَا يُؤْمِنُوْا حَتّٰى يَرَوُا
الْعَذَابَ الْاَلِيْمَ ۝ قَالَ قَدْ اُجِيْبَتْ دَّعْوَتُكُمَا فَاسْتَقِيْمَا وَلَا تَتَّبِعٰٓنِّ سَبِيْلَ الَّذِيْنَ لَا يَعْلَمُوْنَ ۝ وَ
جٰوَزْنَا بِبَنِيْٓ اِسْرَآءِيْلَ الْبَحْرَ فَاَتْبَعَهُمْ فِرْعَوْنُ وَجُنُوْدُهٗ بَغْيًا وَّعَدْوًا حَتّٰٓى اِذَآ اَدْرَكَهُ الْغَرَقُ قَالَ اٰمَنْتُ
اَنَّهٗ لَآ اِلٰهَ اِلَّا الَّذِيْٓ اٰمَنَتْ بِهٖ بَنُوْٓا اِسْرَآءِيْلَ وَاَنَا مِنَ الْمُسْلِمِيْنَ ۝ آٰلْـٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ
الْمُفْسِدِيْنَ ۝ فَالْيَوْمَ نُنَجِّيْكَ بِبَدَنِكَ لِتَكُوْنَ لِمَنْ خَلْفَكَ اٰيَةً ۚ وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ عَنْ اٰيٰتِنَا

88. (وقال . . . الاليم) And Mūsā said: our Lord! verily Thou hast given to Fir'awn and his chiefs adornment[370] and riches in the life of world, Our Lord, that they may lead astray men from Thy way.[371] Our Lord! wipe out their riches,[372] and harden their hearts, so that they may not believe until they face the torment afflictive.[373]

89. (قال . . . يعلمون) *Allah* said: surely the petition of you twain is granted; so keep straight on,[374] and do not follow the path of those who are bereft of knowledge.[375]

90. (وجوزنا . . المسلمين) And we led the Children of Isrā'īl across the sea;[376] then Fir'awn and their hosts pursued them in rebellion and enmity,[377] until, when the drowning overtook him,[378] he said:[379] I believe that He! there is no god but He, in whom the Children of Isrā'īl[380] believe, and I am of the Muslims.[381]

91. (آلئن . . . المفسدين) Now *indeed!*[382] while thou hast rebelled afore, and wast of the corrupters ![383]

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370. *i.e.*, pomp and power.

371. (so, knowing as we do Thy Plan and purpose, we cannot possibly envy that glitter and wealth).

372. (so that they may not further spread their mischief).

373. (when no repentance could be of any avail). The prayer was for swiftest possible (consistent with the Divine Plan) destruction of the evil-doers, so that their contamination may not infect a larger circle. The doom of Pharaoh, quite apart from the imprecation of Moses, was inevitable, in view of his persistent pitting of his own will against God's. The Prophet having exhausted all possibilities of expostulation, argumentation, persuasion and warning,—all in vain—nothing was left but the inevitable doom.

374. (in your mission).

375. (Us and Our ways).

376. 'The wilderness shut them in one side, the Red Sea on the other;

the Jabal Attākah blocked up further passage to the south . . . . . It was indeed a frightful situation, humanly speaking. . . . . But Moses had no such fear. In bold strong words he addressed the multitude and quietened it. A sort of broad causeway, guarded by water upon either side, was formed, and upon this the column advanced . . . The distance to be traversed may not have been more than a mile, and the entire column may easily have accomplished the passage in five or six hours.' (Rawlinson, *Moses : His Life and Times,* pp. 124, 126). See also P. I. n. 210.

377. 'Rapidly calling together such troops as were tolerably near at hand, he collected a considerable force of infantry and chariots—of the latter more than six hundred—and following upon the steps of the Hebrews, he caught them on the western shore of the Red Sea . . . It was probably some part of the region that is now dry land, between Suez and the southern extremity of the Bitter Lakes.' (Rawilson, *Ancient Egypt,* p. 264). Pharaoh had gathered together six hundred of his best chariots, a force which constituted the very *elite* of his army: with these were united a large body of the ordinary class of chariots, and a considerable force of foot.' (Rawlinson, *Moses : His Life and Times,* p. 124). 'Then the Egyptians began to see what happened . . . The sight woke in them a burning anger, and an intense longing for revenge . . . Without waiting for orders, as far as it appears, they rushed to satiate their lust of carnage and of spoil . . . The soft sand and ooze of the sea-bed was unsuited for the passage of chariots: the wheels sank into it up to their axles, and were in consequence clogged, and made to go heavily . . . The result was that the Egyptian host never came in contact with the Israelites. . . Water threatened on both sides; the hungry waves rushed in upon either flank, surged, boiled, united their seething waters, and soon went over the heads of the host . . . Mighty, marvellous, and most complete was the deliverance. The army that had pushed Israel was utterly destroyed (Rawlinson, *Moses : His Life and Times,* p. 126, 127, 128). 'And thus did all these men perish, so that there was not one man left to be a messenger of this calamity to the rest of the Egyptians'. ("Ant." II. 16 : 3).

378. (and he saw the angel of death face to face). 'Before the troops could extricate themselves, the waters returned on either hand . . The channel, which had lately been dry land, became once more sea, and the entire force that had entered it in pursuit of the Israelites, perished.' (Rawlinson, *Ancient Egypt,* pp. 264-65).

379. (horror-stricken, and perceiving the beginning of his end).

380. —the very same people whom he had so long oppressed and held in utter contempt—.

381. *i.e.,* those who surrender themselves to God.

382. (when thou art in the veritable grip of death, and thy repentance forced by the sight of the angels of horror, is more of an automatic than voluntary nature.

383. (so now thy profession of faith will remain absolutely unavailing).

لَغٰفِلُوْنَ ﴿٩٢﴾ وَلَقَدْ بَوَّاْنَا بَنِيْٓ اِسْرَاۗءِيْلَ مُبَوَّاَ صِدْقٍ وَّرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ ۚ فَمَا اخْتَلَفُوْا حَتّٰى جَاۗءَ
هُمُ الْعِلْمُ ۭ اِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿٩٣﴾ فَاِنْ كُنْتَ فِيْ شَكٍّ مِّمَّآ
اَنْزَلْنَآ اِلَيْكَ فَسْـَٔلِ الَّذِيْنَ يَقْرَءُوْنَ الْكِتٰبَ مِنْ قَبْلِكَ ۚ لَقَدْ جَاۗءَكَ الْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ﴿٩٤﴾
وَلَا تَكُوْنَنَّ مِنَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ فَتَكُوْنَ مِنَ الْخٰسِرِيْنَ ﴿٩٥﴾ اِنَّ الَّذِيْنَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ
رَبِّكَ لَا يُؤْمِنُوْنَ ﴿٩٦﴾ وَلَوْ جَاۗءَتْهُمْ كُلُّ اٰيَةٍ حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ ﴿٩٧﴾ فَلَوْلَا كَانَتْ قَرْيَةٌ اٰمَنَتْ
فَنَفَعَهَآ اِيْمَانُهَآ اِلَّا قَوْمَ

92. (فاليوم . . . لغفلون) So this day We deliver thee in thy body[384] that thou mayest be a sign to those after thee;[385] and verily many of mankind are of Our signs heedless.[386]

SECTION 10

93. (ولقد . . يختلفون) And assuredly We settled the Children of Isrā'īl into a secure settlement,[387] and We provided them with good things;[388] nor they differed[389] until there had come to them knowledge.[390] Verily thy Lord shall judge between them on the Day of Resurrection as to what they had been differing in.

94. (فان . . . الممترين) If thou[391] be in doubt concerning what We have sent down to thee,[392] ask then those who have read the Book[393] before thee.[394] Assuredly the truth[395] has come to thee from thy Lord, so be not then of the doubters.

95. (ولا . . . الخسرين) And be not[396] of those who belie Allah's signs, lest thou be of the losers.

96. (ان . . . يؤمنون) Surely those on whom the word of thy Lord[397] has been justified shall not believe[398]——

97. (ولوجا . . . الاليم) even though every sign[399] should come to them, until they face an afflictive torment.

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384. (alone, exclusive of thy soul, from the bottom of the sea).

385. 'His mummy has recently been found at Thebes, and is now in the Museum at Cairo.' (JE. VIII. p. 500). 'Who this man was we do not know—perhaps the last Pharaoh of the eighteenth dynasty, whose withered remains now lie, for every idler to look upon, in a glass case in the Cairo Museum.' (Hall Caine, *Life of Christ*, p. 112). [See also EBi. c. 3688; EBr. XVIII. p. 968 (11th Ed.); Breasted, *History of Egypt*, p. 472].

386. (and do not profit by them). Such people are the modern materialist

nations of Europe and America, who look upon all those tokens of God as mere objects of curiosity.

387. (in the land of Canaan or Palestine). 'And I am come down to deliver them out of the land of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey: unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites aud the Jebusites.' (Ex. 3: 8).

388. (for their sustenance).

389. (and deviated from the right course).

390. (of God's commandments, first through their own prophets and finally through the Prophet of Islām).

391. (O Prophet !).

392. (of the histories of the Israelite and other peoples).

393. *i.e.*, pre-Quranic Revelations.

394. (and the readings in those scriptures, as unaffected by human glosses and interpolations are sure to confirm them).

395. *i.e.*, what is true in every aspect and every portion of it.

396. (O reader !).

397. (*i.e.*, the eternal decree that they shall not believe).

398. (in view of their own contumacy).

399. (demonstrating God's truth).

يُونُسَ ۚ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيٰوةِ الدُّنْيَا وَمَتَّعْنٰهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾ وَلَوْ شَاءَ رَبُّكَ
لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتّٰى يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾ وَمَا كَانَ لِنَفْسٍ
أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللّٰهِ ۚ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾ قُلِ انْظُرُوا مَاذَا فِي السَّمٰوٰتِ
وَالْأَرْضِ ۚ وَمَا تُغْنِي الْآيٰتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾ فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ
خَلَوْا مِنْ قَبْلِهِمْ ۚ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿١٠٢﴾ ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذٰلِكَ ۚ حَقًّا
عَلَيْنَا نُنْجِ الْمُؤْمِنِينَ ﴿١٠٣﴾ قُلْ يٰأَيُّهَا النَّاسُ إِنْ

98. (فلولا . . . حين) Why then was there not a town[400] which believed, so that its faith might have profited,[401] except the people of Yūnus?[402] When they believed, We removed, from them the chastisement of abjection in the life of the world,[403] and We let them enjoy[404] for a season.[405]

99. (ولو . . . مؤمنين) And had thy Lord willed,[406] those on the earth would have believed, all of them, together;[407] canst thou[408] then compel mankind[409] that they become believers.[410]

100. (وما . . . يعقلون) It is not[411] far any soul that it should believe save with Allah's will, and He lays the abomination[412] upon those who do not reflect.[413]

101. (قل . . . يؤمنون) Say thou:[414] behold what is in the heavens and the earth;[415] and signs[416] and warnings[417] do not avail those who do not believe.[418]

102. (فهل . . . المنتظرين) Do they not await *aught* but the days[419] of those who have passed away before them. Say thou: wait[420] then, I am with you among those who wait.

103. (ثم . . . المؤمنين) Thereafter[421] We rescued Our messengers and those who believed. Even so, *as is* incumbent upon Us, We deliver the believers.[422]

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400. (among the many that had been warned).

401. (and the people might have escaped the penalty).

402. Jonah of the Bible; a prophet of God. He was sent to the idolatrous people of Nineveh, the Assyrian capital, which stood near the place where Mosul now stands in Iraq. They saved themselves by timely repentance at the very first and rather distant signs of the Divine wrath, when the prophet had left them after threatening them with the impending doom. Son of Amittai, he lived probably in the first half of the 8th century B.C. 'He spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher.' (2 Ki. 14: 25). 'The story presupposes a pre-exilic date, when Assyria was at the height of its power and Nineveh was the metropolis of the world.' (VJE. p. 325). That he was in the time

of Jeroboam II is clearly affirmed in the Bible, and the reign of this king is generally believed to have lasted from 781 to 741 B.C. See also P. XXIII. nn. 239-250.

403. As soon as they saw, after the angry departure of their prophet, the sky overcast with a dark cloud hanging directly over their city, they put on sackcloth and humbled themselves before God, calling aloud for pardon and mercy and sincerely repenting of their wickedness in the past. They were, on their showing signs of contrition, forgiven, and the storm blew over.

404. (their lives and possessions).

405. *i.e.*, until the time of their natural death.

406. (in accordance with His Universal Plan and Purpose).

407. (irrespective of any will and intention on their part; but God planned that only those should believe who executed their will in that direction and who had a will to believe).

408. (O Prophet!).

409. (in thy enthusiasm, against their will and disposition).

410. All this is by way of consolation to the Prophet, who in his unbounded enthusiasm coveted a wholesale conversion. He is told in effect: you are powerless to effect a universal reclamation. Nobody can believe except with the permission of God, and His permission is withheld from the wantonly rebellious.

411. (open or possible).

412. (of unbelief and infidelity).

413. *i.e.*, those who would not rightly exercise their limited gift of free-will.

414. (O Prophet!).

415. (and this reflective observation of His creation will ultimately lead you to the Oneness of the Creator).

416. (howsoever clear).

417. (howsoever frequent).

418. Man is the only inhabitant of this globe who is the proud possessor of self-determining reason and conscious will. Now if he refuses to exact this great gift in its true and proper spirit, surely guidance will not be his portion.

419. Or 'judgements on.'

420. (the issue).

421. *i.e.*, after the sentences had been executed on the rebels of old.

422. (so they ought to be reassured).

كُنتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَٰكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ ۖ وَ
أُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾ وَلَا
تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ الظَّالِمِينَ ﴿١٠٦﴾ وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ
فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ
الرَّحِيمُ ﴿١٠٧﴾ قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَن
ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنَا عَلَيْكُم بِوَكِيلٍ ﴿١٠٨﴾ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ
وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾

SECTION 11

104. (قل . . . المؤمنين) Say thou: O men![423] if you are in doubt concerning my religion, then I worship not those[424] you worship besides Allah, but I worship Allah who causes you to die, and I am commanded that I should be of the believers——

105. (و ان . . المشركين) and that: keep thy face straight toward the religion, upright;[425] and by no means be of the polytheists.

106. (ولا تدع . . الظلمين) And do not invoke besides Allah what can neither profit thee nor hurt thee, then if thou dost *so*, thou art forthwith of the wrong-doers.

107. (وان . . . الرحيم) And if Allah touches thee with hurt there is no remover thereof but He, and if He intends any good, there is no averter of his grace. He lets it befall on whomsoever of His bondmen He will; and He is the Forgiving, the Merciful.[426]

108. (قل . . . بوكيل) Say thou: O mankind! the truth has surely come to you from your Lord:[427] any one who is guided is only guided for himself,[428] and any one who strays, strays only against himself;[429] and I am not your keeper.[430]

109 (واتبع . . . الحكمين) And follow thou[431] whatever is Revealed to thee and endure[432] until Allah decides,[433] and He is the Best of deciders.

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423. (of Makka).

424. (gods and idols).

425. *i.e.*, resolutely inclined to the true faith to the exclusion of all false worships.

426. The passage is at once a vigorous denunciation of idolatry and a passionate exhortation for belief in the One true God.

427. (supported by evidences and substantiated by arguments).

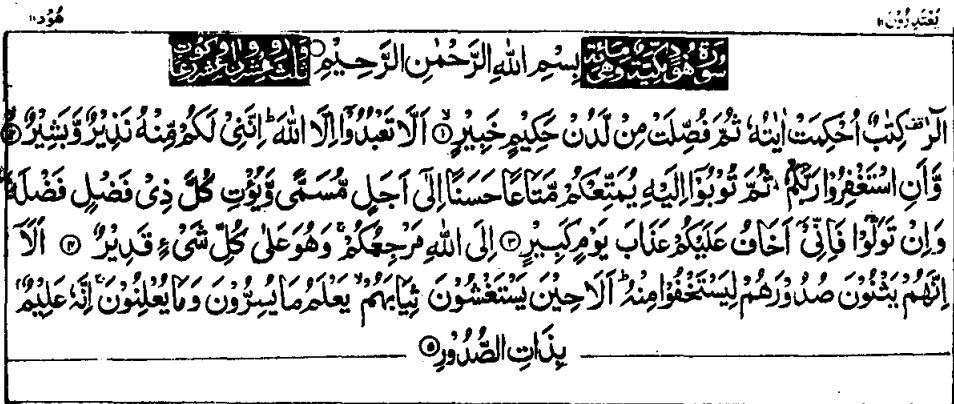
428. *i.e.*, to his own benefit.

429. *i.e.*, to his own undoing.

430. (and responsible for your acts).

431. (O Prophet!).

432. (their fierce persecution).

433. (in this world or the Next).

Sūrah Hūd[434]

Hud. XI

(Makkan, 10 Sections and 123 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION I

1. (الر . . . خبير) Alif. Lām. Ra.[435] A Book *this*, verses of which are guarded,[436] *and* then detailed, from before the Wise, the Aware[437]——

2. (الا . . . بشير) *saying:* you shall not worship except Allah.[438] Verily I am unto you a warner[439] from Him, and a bearer of glad tidings[440]——

3. (و ان . . . كبير) and that: ask forgiveness of your Lord, then turn to Him in repentance. He will let you enjoy a goodly enjoyment[441] until a term appointed and will grant[442] His grace to every owner of grace.[443] And if you turn away, I fear for you the torment of a Great Day.

4. (الى . . . قدير) To Allah is your return and He is over everything Potent.

5. (الا . . . الصدور) Lo! they[444] fold their breasts[445] that they may hide[446] from Him. Lo! when they cover themselves with their garments, He knows what they conceal and what they reveal. Varily He is the Knower of the innermost secrets.[447]

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434. One of the group of the chapters known as the 'terrific' surahs. Abū Bakr, one of the most faithful Companions, on seeing the hair of the Prophet's beard whitening is reported to have said: 'Ah, thou, for whom I would sacrifice father and mother, white hairs are hastening upon thee!' Thereupon the Prophet observed: 'Yes, *Hūd* and its sisters have hastened my white hair'.

435. See P. 1. n. 28.

436. (against error and corruption). Or, 'made firm' like a building orderly and well-constructed).

437. (so that every verse of the Book is embedded with the wisdom and all-awareness of its Author).

438. This is the quintessence of Islam distinguishing it from all forms of polytheism, trinitarianism and dualism.

439. (to the disobedient and ungodly).

440. (to the obedient and godly).

441. (in this world).

442. (in the Hereafter).

443. ذی فضل is one who has acquired great merit by his acts of supererogation, over and above the obligatory good works.

444. *i.e.*, the enemies of Islam in Makka.

445. (in the utterly foolish hope).

446. (their secret plans and designs).

447. In the case of pagan Arabia, no less than in the midst of modern paganism, the fact of God's Omniscience needed particular emphasis and constant reminding.

وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ؕ كُلٌّ فِيْ كِتٰبٍ مُّبِيْنٍ ۝ وَهُوَ
الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ وَّكَانَ عَرْشُهٗ عَلَى الْمَآءِ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ؕ وَلَئِنْ
قُلْتَ اِنَّكُمْ مَّبْعُوْثُوْنَ مِنْ بَعْدِ الْمَوْتِ لَيَقُوْلَنَّ الَّذِيْنَ كَفَرُوْا اِنْ هٰذَا اِلَّا سِحْرٌ مُّبِيْنٌ ۝ وَلَئِنْ اَخَّرْنَا عَنْهُمُ
الْعَذَابَ اِلٰى اُمَّةٍ مَّعْدُوْدَةٍ لَّيَقُوْلُنَّ مَا يَحْبِسُهٗ ؕ اَلَا يَوْمَ يَاْتِيْهِمْ لَيْسَ مَصْرُوْفًا عَنْهُمْ وَحَاقَ بِهِمْ مَّا كَانُوْا
بِهٖ يَسْتَهْزِءُوْنَ ۝ وَلَئِنْ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنٰهَا مِنْهُ ۚ اِنَّهٗ لَيَئُوْسٌ كَفُوْرٌ ۝ وَلَئِنْ

PART XII

6. (وما . . . مبين) No moving creature[1] is there on the earth but upon Allah is its provision,[2] and He knows its dwelling and resting-place;[3] everything is[4] in a Book luminous.[5]

7. (و هو . . . مبين) He it is who has created the heavens and the earth in six day[6]– and His Throne[7] was on the water[8]—that He might test you,[9] *as* to which of you is excellent in work. And if thou sayest:[10] you shall be certainly raised after death, those who disbelieve are sure to say: naught is this[11] but magic manifest.[12]

8. (ولئن . . . يستهزؤن) And if We defer from them the chastisement till a determined period,[13] they say:[14] what does withold it? Lo ! the day it befalls them it shall not be averted from them, and there shall encompass them what they have been mocking at.[15]

SECTION 2

9. (ولئن . . . كفور) And if We let man taste mercy[16] from Us, and then withdraw it from him, surely he is despairing, blaspheming.

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1. دابة literally, is 'a moving creature; anything that walks or creeps or crawls upon the earth.'

2. *i.e.*, providing every living creature with its food is incumbent upon the great Provider. *Cf.* the OT: 'Who provideth for the raven his food ? When his young ones cry unto God, they wander for lack of meat.' (Job. 38: 41). 'He giveth to the beast his food, and to the young ravens which cry.' (Ps. 147:9).

3. Universal providence obviously presupposes universal knowledge. مستقر denotes permanent abode and مستودع a temporary repository.

4. (recorded).

5. *i.e.*, in the Preserved Tablet; in the Book of Divine decrees.

6. See P. VIII. n. 484.

7. (of authority and majesty) *i.e.*, this rule, His reign.

8. (before the creation of the heavens and the earth). This is only a restatement of the well-known scientific fact that a universal sea preceded the birth of the land. *Cf.* the Bible. 'And the earth was without form, and void: and darkness was upon the face to the deep. And the spirit of God moved upon the face of the waters.' (Ge. 1 : 2). According to another rendering, adopted by Ewald, Dillmann, and Schrader (following Rishi)', 'and the earth was waste and void, and darkness was over the watery abyss, and the breath of God was brooding over the waters.' (D.B. I, 502) It is, however, to be noted that unlike the Bible which lays down a sequence of the creation of the heavens and earth, and which has been disproved by modern scientific researches, the Qur'ān does not describe their origin in any particular sequence.

9. (O mankind !).

10. (O Prophet ! to these pagans).

11. (Qurān, announcing a Day of Resurrection).

12. *i.e.*, a sorcerer's talk, void of truth and reality).

13. Literally, 'numbered'.

14. (by way of mockery).

15. *i.e.*, the Divine sentence.

16. *i.e.*, any special favour.

اذقنه نعماء بعد ضراء مسته ليقولن ذهب السيات عني انه لفرح فخور ۝ الا الذين صبروا وعملوا الصلحت اولئك لهم مغفرة واجر كبير ۝ فلعلك تارك بعض ما يوحى اليك وضائق به صدرك ان يقولوا لولا انزل عليه كنز او جاء معه ملك انما انت نذير والله على كل شيء وكيل ۝ ام يقولون افترىه قل فاتوا بعشر سور مثله مفتريت وادعوا من استطعتم من دون الله ان كنتم صدقين ۝ فالم يستجيبوا لكم فاعلموا انما انزل بعلم الله وان لا اله الا هو فهل انتم مسلمون ۝ من كان يريد الحيوة الدنيا وزينتها نوف

10. (ولئن . . . فخور) And if We let him taste favour after harm has touched him,[17] he says:[18] ills have departed from me, and he *becomes* elated, boastful.

11. (الا . . . كبير) Not so *are* those who persevere[19] and do righteous works. Those: theirs shall be forgiveness and a great reward.

12. (فلعلك . . . وكيل) So[20] perchance thou[21] mayest abandon[22] part[23] of what has been Revealed to thee,[24] and thy breast is straitened thereby, because they[25] say: why has not a treasure been sent down on him[26] or an angel[27] has come with him?[28] Thou art but a warner,[29] and of everything Allah is a Trustee.[30]

13. (ام . . . صدقين) Or do they say:[31] he has fabricated It? Say thou:[32] bring you then ten Surahs[33] the like of it,[34] fabricated,[35] and call[36] whom you can besides Allah, if you say sooth.

14. (فالم . . . مسلمون) Then if they[37] do not respond,[38] you know[39] that it has been sent down with the Knowledge[40] of Allah, and that there is no god but He: are you Muslims then?[41]

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17. Such as health after disease, or opulence after adversity.
18. (filled with self-exultation).
19. (in their true belief).
20. *i.e.*, in view of the incessant mockery of the infidels.
21. (O Prophet !).
22. *i.e.*, mayest feel inclined to abandon.
23. *i.e.*, the portion commanding the Prophet to preach publicly the whole of the Revelation.
24. (and as this obviously cannot be thy intention, why shouldst thou grieve so much over the fate of the scoffers ?).
25. *i.e.*, the scoffing infidels.
26. (to infuse in us belief in his prophethood).
27. (whom we could see and perceive).
28. (heralding and proclaiming his prophethood).

29. (and not essentially a wonder-worker or a 'miracle-man': why then this insistence on the performance of some specific miracles) ?

30. So He alone is Able to perform all such acts as seem 'supernatural' to human mind, whenever and wherever He will.

31. (of the greatest standing miracle, the Holy Qur'ān).

32. (O Prophet !).

33. That was the number fixed at first; later the matter was made still easier to the opponents, by reducing the number to a single chapter.

34. *i.e.*, comparable to the Holy Qur'ān in its innumerable excellences. See P. I. n. 99; P. XI. n. 258.

35. (by yourselves).

36. (for your help).

37. *i.e.*, those to whom this challenge is addressed.

38. (O believers ! and fail to produce anything like the Qur'ān). 'The best of Arab writers has never succeeded in producing anything equal in merit to the Quran.' (Palmer, 'The Quran'. Intro. p. LV). 'We find even so bigoted an opponent of Islam as Alvar acknowledging that the Qur'ān was composed in such eloquent and beautiful language that even Christians could not help reading and admiring it.' (Arnold, *Preaching of Islam*, p. 138).

39. (O infidels !).

40. (and power).

41. *i.e.*, will you even now refuse to believe in this Divine origin of the Holy Qur'ān ?

إليهم أعمالهم فيها وهم فيها لا يبخسون ﴿١٥﴾ أولئك الذين ليس لهم في الآخرة إلا النار وحبط ما صنعوا
فيها وبطل ما كانوا يعملون ﴿١٦﴾ أفمن كان على بينة من ربه ويتلوه شاهد منه ومن قبله كتب
موسى إماما ورحمة أولئك يؤمنون به ومن يكفر به من الأحزاب فالنار موعده فلا تك في مرية
منه إنه الحق من ربك ولكن أكثر الناس لا يؤمنون ﴿١٧﴾ ومن أظلم ممن افترى على الله كذبا أولئك
يعرضون على ربهم ويقول الأشهاد هؤلاء الذين كذبوا على ربهم ألا لعنة الله على الظلمين ﴿١٨﴾ الذين
يصدون عن سبيل الله

15. (من . . . يبخسون) Any one who desires the life of the world and its embelishment,[42] We shall repay them in full their works therein,[43] and in it[44] they shall not be defrauded.

16. (اولئك . . . يعملون) These are they for whom there is nothing in the Hereafter except the Fire; to naught shall come what they have performed,[45] and vain is[46] what they have been working.[47]

17. (افمن . . . يومنون) *Is he*[48] *like him*[49] who *rests* upon an evidence from His Lord,[50] and there recites it a witness from Him?[51] And before it *was* the Book of Mūsā, a pattern[52] and a mercy;[53] these believe therein;[54] and whoever of the sects[55] disbelieves therein, the Fire is his promised resort. Be then thou not[56] in doubt thereof, verily it is the truth from thy Lord, yet[57] most of the mankind do not believe.

18. (ومن . . الظلمين) And who does a greater wrong than he who fabricates a lie against Allah?[58] These shall be set before their Lord, and the witnesses[59] shall say: these are they who lied against their Lord. Lo! the curse of Allah *shall fall* on the wrong-doers—

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42. (to the exclusion of the Hereafter).

43. *i.e.*, in this very world. This solves the problem of the virtuous infidels. If there is such a one, he would be repaid for his good works in this very world, and nothing will be left over for the Hereafter.

44. *i.e.*, in so far as the enjoyments and delicacies of the present world are concerned.

45. (in this world).

46. (even now, on account of the absence of the right motive).

47. *i.e.*, want of right belief has rendered all their good works fruitless, and what apparent merit these works possessed has faded away in the world of stern realities, where there is no more of sham and no more of make-belief.

48. *i. e.*, the infidel; one whose works are fruitless.

49. *i. e.*, the believer.

50. *i. e.*, the Holy Qur'ān. The believer stands on the rock-stone of the Holy Qur'ān.

51. The whole life of the holy Prophet was that of a living witness of God and a witness to the truths of the Holy Qur'ān.

52. (unto those who were addressed thereby). Or, 'a leader.' امام is both a model or pattern and an exemplar or an object of imitation.

53. (unto those who believed therein).

54. *i. e.*, in the Holy Qur'ān.

55. حزب is a powerful sect. The reference is to the contemporary powerful sects, especially the Jews.

56. (O reader !).

57. *i. e.*, in spite of clear arguments and evidences.

58. (and denies the authenticity of His true religion).

59. *i. e.*, the ever-present witnesses of their misdeeds ; the angels.

وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ⑲ أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ
دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ⑳ أُولَٰئِكَ الَّذِينَ
خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ㉑ لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ㉒ إِنَّ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ㉓ مَثَلُ الْفَرِيقَيْنِ
كَالْأَعْمَىٰ وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ㉔ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي
لَكُمْ نَذِيرٌ مُبِينٌ ㉕ أَنْ لَا تَعْبُدُوا إِلَّا

19. (الذين . . . كفرون) Who[60] hinder *others* from the path of Allah and[61] could seek crookedness therein and they: in the Hereafter are disbelievers.

20. (اولئك . . يبصرون) These could not escape[62] on the earth, nor could there be for them protectors against Allah; doubled[63] shall be the torment for them; they[64] were not able to hearken nor would they be clear-sighted.

21. (اولئك . . يفترون) These are they who have lost their souls, and has strayed from them what they had been fabricating.[65]

22. (لاجرم . . الاخسرون) Undoubtedly they! they in the Hereafter *shall be* the greatest losers.

23. (ان . . . خلدون). Surely those who believed and worked righteous works and humbled themselves before their Lord—they *shall be* the inhabitants of the Garden; therein they *shall* abide.

24. (مثل . . . تذكرون) The likeness of the two parties[66] is as the blind and deaf,[67] and the seeing and hearing.[68] Are the two[69] equal in likeness? Are you not admonished then?

SECTION 3

25. (ولقد . . . مبين) And assuredly We sent Nūḥ[70] to his people *saying:* I am to you a plain warner—

60. ——to add to the enormity of their own infidelity——
61. (with a view to seducing and misleading others).
62. (the punishment, and elude God).
63. ——for they not only themselves deviated from the path of truth but also misled and seduced others——
64. (blinded and deafened as they were by their contumacy).
65. *i. e.*, their false gods have left them in the lurch.
66. (spoken of above) *i. e.*, the believers and the infidels.
67. So are the infidels, destitute of sight and hearing.
68. So are the believers, seeing with their eyes and hearing with their ears.
69. *i. e.*, the one far removed from guidance; the other so steady on the right course.
70. (as a true apostle of God). See P. VIII. nn. 509, 510.

الله إني أخاف عليكم عذاب يوم أليم ۝ فقال الملأ الذين كفروا من قومه ما نراك إلا بشرا مثلنا وما نراك
اتبعك إلا الذين هم أراذلنا بادي الرأي وما نرى لكم علينا من فضل بل نظنكم كاذبين ۝ قال
يقوم أرأيتم إن كنت على بينة من ربي وآتاني رحمة من عنده فعميت عليكم أنلزمكموها
وأنتم لها كارهون ۝ ويقوم لا أسألكم عليه مالا إن أجري إلا على الله وما أنا بطارد الذين آمنوا
إنهم ملاقوا ربهم ولكني أراكم قوما تجهلون ۝ ويقوم من ينصرني من الله إن طردتهم أفلا
تذكرون ۝ ولا أقول لكم عندي

26. (ان . . . اليم) that you shall worship none except Allah; verily I fear for you[71] the torment of a Day afflictive.

27. (فقال . . . كذبين) The chiefs of those who disbelieved among his people said: we find thee nothing more than a human being like ourselves,[72] and we find no one except the meanest of us[73] following thee *by* an immature opinion;[74] nor we find in you[75] *any* superiority over us;[76] nay! we deem you are liars.[77]

28. (قال . . . كرهون) He said: bethink O my people: if I *rested* upon an evidence from my Lord, and a mercy has come to me from Him, and that has been obscured to you,[78] can we[79] make you adhere to it, while you are averse thereto?[80]

29. (ويقوم . . تجهلون) And O my people: I do not ask of you any riches therefor;[81] my reward is only with Allah.[82] And I am not going to drive away[83] those who have believed;[84] they are going to meet their Lord,[85] but I find you a people steeped in ignorance.

30. (ويقوم . . تذكرون) O my people: who will support me against Allah, if I drove them away?[86] Are you not admonished then?

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71. (O worshippers of false gods!).

72. (and no mere mortal can be a messenger of God). That has been the ever-recurring argument of the polytheistic nations. A god-man, according to them, must be above humanity and must partake of Divine nature.

73. (and therefore their opinion carries no weight).

74. *i. e.*, and even they have been carried away by mere impulse of their fancy.

75. *i. e.*, thyself and thy followers.

76. (in wealth, power, etc.).

77. (so far as this claim to prophethood is concerned).

78. (and therefore you do not perceive it).

79. *i. e.*, the prophet and the believers.

80. *i.e.*, it is a physical impossibility on our part to inject the true doctrine in you forcibly while you reject it deliberately and refuse to think over it calmly and reasonably.

81. *i. e.*, for my preaching; and so there is no worldly motive for my claiming Divine messengership.

82. That is one of the distinguishing features of the prophets of God. They have no ends of their own to serve; they work absolutely disinterestedly.

83. (as you ask me to do).

84. (though they happen to be lacking in worldy goods).

85. (at the Resurrection, and to be received honourably; so how can I drive away a people esteemed by my Lord?)

86. A prophet is as much, if he were to break a Divine law, subject to Divine punishment as any other mortal.

خزآئن الله ولآ اعلم الغيب ولآ اقول انى ملك ولآ اقول للذين تزدرى اعينكم لن يؤتيهم الله
خيرا الله اعلم بما فى انفسهم انى اذا لمن الظلمين ۝ قالوا ينوح قد جدلتنا فاكثرت جدالنا
فاتنا بما تعدنآ ان كنت من الصدقين ۝ قال انما ياتيكم به الله ان شآء ومآ انتم بمعجزين ۝ ولا ينفعكم
نصحى ان اردت ان انصح لكم ان كان الله يريد ان يغويكم هو ربكم واليه ترجعون ۝ ام يقولون
افترىه قل ان افتريته فعلى اجرامى وانا بریء مما تجرمون ۝ واوحى الى نوح انه لن يؤمن
من قومك الا من قد امن فلا

31. (ولا . . . الظلمين) And I do not say to you that with me are the treasures of Allah,[87] nor that I know the Unseen, nor do I say: I am an angel. And I do not speak[88] of them whom your eyes despise[89] as those on whom Allah will not bestow any good[90]—Allah knows best what is in their souls. Verily in that case I should be of the wrong-doers.[91]

32. (قالوا . . . الصدقين) They said: O Nūḥ ! surely thou hast disputed with us and has multiplied the dispute with us; now bring us that with which thou threatenest us,[92] if thou be of the truth-tellers.

33. (قال . . . بمعجزين) He said: only Allah will bring it on you if He will,[93] and you will not escape.[94]

34. (ولا . . . ترجعون) Nor would my good counsel profit you even if I wished to give you good counsel, if Allah wished to keep you astray.[95] He is your Lord,[96] and to Him you shall be returned.

35. (ام . . . تجرمون) Or do they say:[97] he[98] has fabricated it?[99] Say thou: on me be my guilt,[100] and I am quit of that of which you are guilty.[101]

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87. *i. e.*, the illimitable treasures of His omnipotence and omniscience.

88. (as you are wont to say).

89. (for their lack of worldly goods).

90. The infidels charged Noah's followers with hypocrisy; and therefore they said, these converts would remain devoid of all spiritual good.

91. *i. e.*, in case they are true believers, and I refuse to credit them with true belief, I am sure to be reproved.

92. *i. e.*, the much dreaded punishment.

93. *i. e.*, I am powerless to bring about any such disaster; I am a mere preacher and warner.

94. (His punishment).

95. (in consequence of your continuous obstinacy and habitual contumacy).

96. (and it is against Him that you stand as rebels).

97. *i. e.*, the Makkan pagans. Notice the abrupt brief change from the story of Noah to that of the holy Prophet of Islam.

98. *i. e.*, the holy Prophet.

99. *i. e.*, the Holy Qur'ān.

100. (if, as you say, I have forged it).

101. *i. e.*, of the great guilt of rejecting the true Prophet of God.

تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ۝ وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۚ إِنَّهُم
مُّغْرَقُونَ ۝ وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِ سَخِرُوا مِنْهُ ۚ قَالَ إِن تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ
كَمَا تَسْخَرُونَ ۝ فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ۝ حَتَّىٰ إِذَا
جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ
وَمَنْ آمَنَ ۚ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ۝ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ۝

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ

SECTION 4

36. (واوحی . . يفعلون) And to Nūḥ it was Revealed:[102] verily none of thy people will believe save those who have believed already, so do not be distressed at what they have been doing.[103]

37. (واصنع . . مغرقون) And make thou the ark[104] under Our eyes[105] and Our Revelation;[106] and do not address Me regarding those who have done wrong;[107] they are surely to be drowned.

38. (ويصنع . . تسخرون) And as he was making the ark, and whenever the chiefs of the people[108] passed by him they scoffed at him.[109] He said: if you scoff at us,[110] we *also*[111] shall scoff at you, as you scoff at us.

39. (فسوف . . . مقيم) So presently you shall know on whom comes a torment that humiliates him,[112] and on whom is let loose the torment lasting.[113]

40. (حتی . . . قليل) *Thus were they employed* when Our decree came and[114] the oven[115] boiled over. We said : carry thereon[116] of every kind[117] two,[118] and thy household, save him thereof against whom[119] the word has already gone forth,[120] and the faithful. And these had not believed with him save a few.[121]

41. (وقال . . . رحيم) And he said:[122] embark therein; in the name of Allah be its course and its anchorage; verily my Lord is Forgiving, Merciful.[123]

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102. (after his long and patient preaching had proved fruitless).

103. (by way of thy persecution, as their end is drawing near).

104. (in order to save the believers from the impending deluge). The ark, in modern measures, according to the calculation of Christian scholars, was '525 ft. long, $87\frac{1}{2}$ ft. broad, and $52\frac{1}{2}$ ft. high,' (D. B. I. p. 149). *Cf.* Ge. 6 : 14, 16.

105. *i. e.*, under Our direct supervision and protection.

106. (*i. e.*, under Our directions as to its form and dimensions).

107. *i. e.*, do not plead with Me that the wicked may yet be saved.

108. (perhaps priding themselves on the drainage schemes of their country).

109. (on his building a vessel in an inland country at a safe distance from

the sea). The people of Noah lived in a plain, in the higher reaches of Mesopotamia, hundreds of miles away from the Persian Gulf.

110. (now, in the height of your ignorance and arrogance).

111. (in our turn).

112. (in this very world).

113. (in the Hereafter).

114. (as the first signal of the deluge).

115. (as, simultaneously with the catastrophic downpour of rain, water gushed forth from the underground). The story of Noachian deluge, so long dismissed as legendary, has at last come to be recognized as 'historical disaster' 'for which material evidence has been found in the soil of Ur; . . . it was a widspread but a local inundation.' (Woolly, *Abraham*, p. 170) 'Archaeological evidence . . . . has established the reality of the Flood.' (Marston, *The Bible Comes Alive*, p. 33). 'The Septuagint version of Genesis (translated into Greek from the Hebrew about 300 B.C.) represents Abraham as being born 1072 years after the Flood, which would bring the date up to about 3200 B.C. (Marston, *The Bible is True*, p. 70). 'Langdon excavating at Kish and Woolley at Ur in 1929 came upon unmistakable traces of a deluge of unparalleled dimensions about 3000 B.C.' (VJE, p. 226). تنور is not only an 'oven' but it also signifies 'surface of the ground' 'highest part of the earth or ground,' 'any place from which water pours forth,' and 'a place where the water of a valley collects.' (LL)

116. *i. e.*, into the ark.

117. (of animals serviceable to man).

118. *i. e.*, a male and a female. *Cf.* the OT:—'And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.' (Ge. 6 : 19).

119. (in consequence of his infidelity).

120. 'in Divine knowledge, not in the knowledge of Noah.' (Th.)

121. Note that the Qur'ān distinctly affirms that Noah was sent to a particular people, and affords no ground to imagine that the deluge was universal. His mission may possibly have been for the then populated earth, but certainty he did not address the whole world as we know it. The inundation, however catastrophic, must have been limited to the land of Noah: and to the historicity of a flood thus defined, modern archaeology has set its seal. 'Both Sumerian and Hebrew legends,' says a distinguished explorer Lt.-Col. Wagstaff, speak of a flood which destroyed the habitable world as they knew it. The deluge was not universal, of course, being confined to the lower valley of the Tigris and Euphrates. It might have affected an area of 400 miles long by 100 miles broad, sufficiently devastating for the inhabitants to presume a world-wide catastrophe.'

122. (to his family and followers).

123. (to His believing servants).

كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ۝ قَالَ سَآوِي إِلَىٰ
جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ
الْمُغْرَقِينَ ۝ وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءُ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى
الْجُودِيِّ ۖ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ۝ وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ
الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ۝ قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ
بِهِ عِلْمٌ ۖ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ۝ قَالَ رَبِّ

42. (وهي . . . الكفرين) And it moved on with them amidst waves like mountains.[124] And Nūḥ called out his son,[125] and he was apart:[126] my son! embark with us, and be not with the infidels.[127]

43. (قال . . . المغرقين) He said:[128] I shall betake me to a mountain which will shield me from the water. *Nūh* said: there is no protector[129] today from the decree of Allah save *for* one on whom He has mercy.[130] And a wave intervened between the two;[131] so he was of the drowned.

44. (وقيل . . . الظلمين) And it was said:[132] O earth: swallow up thy water, and cease, O heaven:[133] And the water abated; and fulfilled was the decree.[134] And it[135] rested upon the Judi;[136] and it was said: away with the wrong-doing people.[137]

45. (ونادى . . الحاكمين) And Nūḥ cried to his Lord,[138] and said: Lord! verily my son is of my household, and Thy promise[139] is the truth,[140] and Thou art the Greatest of rulers.

46. (قال . . . الجاهلين) He said: O Nūḥ! verily he is not of thy household![141] verily he is *of* the unrighteous conduct;[142] so do not ask Me that of which thou hast no knowledge.[143] I exhort thee to be not of the ignorant.[144]

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124. *i. e.*, waves rising to the height of mountains. 'And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.' (Ge. 7: 17-19).

125. (who was an infidel, named Kan'ān).

126. (from him and the family).

127. (neither physically nor spiritually).

128. (fondly and foolishly hoping that the mountain-peaks would remain out of the reach of the flood).

129. Or 'no person defended.' عاصم may be an instance of فاعل used in the sense of مفعول .

130. 'Fifteen cubits upward did the waters prevail; and the mountains were covered.' (Ge. 7 : 20) 'And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth : and Noah only remained alive, and they that were with him in the ark' (23).

131. *i. e.*, the believing father and the unbelieving son.

132. (after the sentence had been duly executed). 'And the waters prevailed upon the earth one hundred and fifty days' (Ge. 7 : 24).

133. (from raining). The deluge was brought about by the gushing forth of underground fountains as well as torrential rain. 'And the rain was upon the earth forty days and forty nights.' (Ge. 7 : 12).

134. 'And God made a wind to pass over the earth, and the water assuaged; The fountains also of the deep and the windows of heavens were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually : and after the end of the hundred and fifty days the waters were abated.' (Ge. 8 : 1-3).

135. *i. e.*, the ark.

136. 'still regarded by the Kurds as the scene of the descent from the ark.' (D. B. I. p. 140). While the Biblical reference to the Ararat is 'indefinite' (JE. II. p. 74), there is evidence to identify 'the mountain of the ark with the Jebel Judi, south-west of Lake Vam.' (EBi. c. 290). It is 'not without significance that the neighbourhood of the Caucasus Mountain should be indicated by historians in our own times, as well as by relics of remote times, for the original homeland of our own, and many other races.' (Marston, *The Bible is True*, p. 73).

137. The whole passage, says Lane, 'is considered the most sublime in the Kurān.'

138. (before Kan'ān was drowned and there was yet hope of his deliverance).

139. (to save the believers among my family).

140. *i. e.*, there cannot be the slightest doubt as to Thy promise coming true; Thy words are the very truth itself.

141. (in Our fore-knowledge) *i. e.*, he is not among believing members of thy family, but on account of his incorrigible infidelity is excluded from the members of thy family who are promised deliverance.

142. عمل غير صالح is here equivalent to ذو عمل غير صالح (Th.).

143. *i. e.*, plead on behalf of no one unless thou hast some knowledge of his faith.

144. (by praying for those who are devoid of faith). The prophet Noah is warned for the future to be on his guard against pleading in ambiguous cases.

إِنِّيٓ أَعُوذُ بِكَ أَنۡ أَسۡـَٔلَكَ مَا لَيۡسَ لِي بِهِۦ عِلۡمٞۖ وَإِلَّا تَغۡفِرۡ لِي وَتَرۡحَمۡنِيٓ أَكُن مِّنَ ٱلۡخَٰسِرِينَ ۞ قِيلَ يَٰنُوحُ ٱهۡبِطۡ بِسَلَٰمٖ
مِّنَّا وَبَرَكَٰتٍ عَلَيۡكَ وَعَلَىٰٓ أُمَمٖ مِّمَّن مَّعَكَۚ وَأُمَمٞ سَنُمَتِّعُهُمۡ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٞ ۞ تِلۡكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ
نُوحِيهَآ إِلَيۡكَۖ مَا كُنتَ تَعۡلَمُهَآ أَنتَ وَلَا قَوۡمُكَ مِن قَبۡلِ هَٰذَاۖ فَٱصۡبِرۡۖ إِنَّ ٱلۡعَٰقِبَةَ لِلۡمُتَّقِينَ ۞ وَإِلَىٰ عَادٍ أَخَاهُمۡ
هُودٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥٓۖ إِنۡ أَنتُمۡ إِلَّا مُفۡتَرُونَ ۞ يَٰقَوۡمِ لَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًاۖ إِنۡ
أَجۡرِيَ إِلَّا عَلَى ٱلَّذِي فَطَرَنِيٓۚ أَفَلَا تَعۡقِلُونَ ۞ وَيَٰقَوۡمِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ يُرۡسِلِ ٱلسَّمَآءَ عَلَيۡكُم

47. (قال . . . الخسرين) *Nūh* said: Lord! I take refuge with Thee lest I may ask Thee that of which I have no knowledge. And if Thou forgivest me not and hast not mercy on me, I shall be among the losers.[145]

48. (قيل . . . أليم) It was said: O Nūḥ! get thou down[146] with peace from Us and blessings upon thee and the communities with thee.[147] And *there shall be* communities[148] whom We shall let enjoy themselves,[149] and afterwards there shall befall them from Us a torment afflictive.[150]

49. (تلك . . . للمتقين) That is of the stories of the unseen![151] We reveal it to thee; thou knewest it not, nor did thy nation know it ere this.[152] So be thou steadfast;[153] verily the *happy* end is for the *God*-fearing.[154]

SECTION 5

50 (وإلى . . . مفترون) And *We sent* to 'Aād[155] their brother,[156] Hūd.[157] He said: O my people! worship Allah,[158] there is no god but He: you are but fabricators.[159]

51. (يقوم . . . تعقلون) O my people! I ask of you no wage therefor;[160] my reward is only on Him Who created me, will you not then reflect?

145. All this shows extreme eagerness on the part of Noah, like all men of God, to show contrition on the slightest opportunity.

146. (on the land).

147. (in the ark and their believing posterity).

148. (deviating from the true religion).

149. (in this world).

150. (in the Hereafter).

151. (little known to thee, O Prophet! by any available source of information).

152. *i.e.*, before the Revelation, this ancient history was an unheard of secret to the Arabian nation.

153. (when thy people are still rejecting thee in spite of clear evidences in thy favour).

154. (as was demonstrated in the case of Nūḥ and his followers).

155. The ancient Arab tribe which inhabited Yaman and Hadhramaut, extending from the coasts of the Persian Gulf to the borders of Mesopotamia. See P. VIII. n. 523.

156. *i.e.*, their tribesman.

157. In the province of Hadhramaut, at some distance east of Qasm, there still 'stands the shrine of Nabi Hūd, a pre-Islamic saint, whose grave is an important centre of pligrimage.' (EBr. XI. p. 62). Now Nabi Hūd is the Prophet Hūd, not a 'saint.' See P. VIII. n. 525.

158. (and abandon polytheism altogether).

159. (in making others co-equal with Him).

160. *i.e.*, for my preaching.

مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ۞ قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا
عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ۞ إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ۗ قَالَ إِنِّي أُشْهِدُ اللَّهَ
وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ۞ مِن دُونِهِ ۖ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ۞ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ
رَبِّي وَرَبِّكُم ۚ مَّا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۞ فَإِن تَوَلَّوْا فَقَدْ أَبْلَغْتُكُم مَّا أُرْسِلْتُ
بِهِ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا ۚ إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ۞ وَلَمَّا جَاءَ
أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ

52. (ويقوم . . . مجرمين) O my people! ask forgiveness of your Lord, then repent to Him; He will send upon you the heaven pouring,[161] and He will add you strength[162] upon your strength and turn not away as guilty ones.

53. (قالوا . . . بمؤمنين) They said: O Hūd! thou hast not brought us an evidence[163] and we are not going to abandon our gods for thy saying,[164] nor are we going to be believers in thee.

54. (ان . . . تشركون) All that we say is that some of our gods[165] have stuck thee with evil.[166] He said; verily I call Allah to witness, and bear you witness, that I am quit of what you associate—

55. (من . . . تنظرون) With Him.[167] So do plot against me all together and do not respite me.[168]

56. (انى . . . مستقيم) I rely on Allah, my Lord and your Lord; no moving creature[169] is there whose destiny He does not control,[170] verily my Lord is on the straight path.[171]

57. (فان . . . حفيظ) If then you turn away, I have preached you that with which I was sent to you.[172] And my Lord will set up in succession a people other than you,[173] and you shall not[174] *be able to* harm Him at all,[175] verily my Lord[176] is over everything a Guardian.

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161. (rain plentifully). The Aadites had been grievously distressed by a draught of three years.

162. *i.e.*, He will exalt you still further, and increase the power, prestige and prosperity you already possess.

163. (such as we desire). *i.e.*, a miracle of our own choice.

164. عن in عن قولك is denotative of cause.

165. (to whom thou offerest indignities and whose power, nay, whose very existence, thou deniest).

166. (by way of punishment; and so thou hast been deprived of thy reason). اعتراى is used of a malady and of diabolical possession.

167. (and I shudder at the very idea of associating aught with Him).

168. The indignant reply of the Prophet Hūd in effect is:—If your false gods have any power at all, well I am here. Let them do their worst, and give me no quarter. Out with your revenge now!.

169. See n. 1 above.

170. Litt. He holdeth it by its forelock *i.e.*, He exercises an absolute power over it. The idiom, in Arabic, refers to a horse's forelock; the animal held in this manner being considered to be reduced to the lowest subjection. The moral is: everything, big or small, is in the firm grasp of God.

171. (and to Him man can attain only by treading the right path).

172. (and no blame lies on me if you still persist in your unbelief and infidelity).

173. (after you are punished with destruction).

174. (with all your capacity for mischief).

175. (but it is only yourselves that you shall hurt).

176. (unlike the 'gods' of polytheism).

بِرَحْمَةٍ مِّنَّا وَنَجَّيْنٰهُم مِّنْ عَذَابٍ غَلِيظٍ ۝ وَتِلْكَ عَادٌ جَحَدُوا بِاٰيٰتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوٓا اَمْرَ كُلِّ
جَبَّارٍ عَنِيدٍ ۝ وَاُتْبِعُوا فِىْ هٰذِهِ الدُّنْيَا لَعْنَةً وَّيَوْمَ الْقِيٰمَةِ اَلَآ اِنَّ عَادًا كَفَرُوا رَبَّهُمْ اَلَا بُعْدًا لِّعَادٍ قَوْمِ
هُوْدٍ ۝ وَاِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهُ هُوَ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَاسْتَعْمَرَ
كُمْ فِيْهَا فَاسْتَغْفِرُوْهُ ثُمَّ تُوْبُوْٓا اِلَيْهِ اِنَّ رَبِّىْ قَرِيْبٌ مُّجِيْبٌ ۝ قَالُوْا يٰصٰلِحُ قَدْ كُنْتَ فِيْنَا مَرْجُوًّا قَبْلَ هٰذَآ اَتَنْهٰنَآ
اَنْ نَّعْبُدَ مَا يَعْبُدُ اٰبَاؤُنَا وَاِنَّنَا لَفِىْ شَكٍّ مِّمَّا تَدْعُوْنَآ اِلَيْهِ مُرِيْبٍ ۝ قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ ———

58. (ولما . . . غليظ) And then when Our decree came to *pass*, We delivered Hūd and those who believed with him by a mercy from Us, and We delivered them from a torment rough [177]

59. (و تلك . . . عنيد) Such were 'Aād. They opposed the signs of their Lord[178] and denied His messengers and followed the bidding of any tyrant froward.[179]

60. (واتبعوا . . . هود) And they were followed in this world by a curse,[180] and *so will* be they on the Judgement Day.[181] Lo: verily the 'Aād disbelieved in the Lord. Lo! away with 'Aād, the people of Hūd.

SECTION 6

61. (والى . . . مجيب) And to Thamūd[182] We sent their brother[183] Sāleh.[184] He said: O my people! worship Allah, there is no god for you but He.[185] He has made you spring out from the earth and has made you dwell therein.[186] Therefore ask forgiveness of Him, then turn to Him in repentance; verily my Lord is Nigh,[187] Responsive.[188]

62. (قالوا . . . مريب) They said: O Sāleh! hitherto[189] thou wast amongst us as one hoped for.[190] Dost thou forbid us to worship what our fathers have worshipped? We are in disquieting doubt[191] regarding that to which thou callest us.

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177. In an Himyaritic inscription discovered in 1834 in the ruins of Hisn-Ghurāb occurs the following :—

1. We dwelt at ease for ages within the court of this castle. A life without strait, and above wants . . . .
2. Kings reigned over us, far removed from baseness. And vehement against the people of perfidy and fraud . . . .
3. They sanctioned for us, from the religion of Hūd, right law. And we believed in miracles, the resurrection, and the resuscitation of the dead by the breath of God . . . .' (Forster, *Historical Geography*

of Arabia, II. p. 93). This establishes, in the first place, the historical personality of the Prophet Hūd, and secondly, the fact that his followers were the only people of the tribe of 'Aād, who survived the Divine catastrophe.

178. —the All-Powerful—

179. —possessor of tiny little power—

180. *i.e.*, by extermination.

181. *i.e.*, by everlasting perdition.

182. As the tribe of 'Aād were the masters of south-eastern Arabia, so were the Thamūd masters of north-western Arabia, then known as Wādī-ul-Qurā. See P. VIII. n. 542.

183. *i.e.*, their countrymen.

184. '. . . A similar shrine is that of Nabi Salih in Wadī Sirf, near Shibam,' (EBr. XI. p. 63). See P. VIII. n. 543.

185. (so renounce polytheism in all its forms).

186. Or 'hath prolonged your lives therein.'

187. (unto those who strive to approach Him).

188. (unto those who petition Him).

189. *i.e.*, before the preaching of this new religion.

190. *i.e.*, the centre of our hopes and aspirations. With a sense of regret, curiosly similar, and sentiment almost identical, over what might-have-been, does a modern Christian speak of the holy Prophet;—'Had Moḥammad, stern to his early convictions, followed the leading of Jewish and Christian truth, and inculcated upon the fellows their simple doctrine, there might have been a "saint Mohammad," more likely a "Mohammad the Martyr," laying the foundation-stone of the 'Arabian Church.' (Muir. *op. cit.* Intro. p. XCVIII).

191. *i.e.*, this strange, unfamiliar doctrine of negativing all 'gods' has aroused suspicions in us.

عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَاٰتٰىنِيْ مِنْهُ رَحْمَةً فَمَنْ يَّنْصُرُنِيْ مِنَ اللّٰهِ اِنْ عَصَيْتُهٗ فَمَا تَزِيْدُوْنَنِيْ غَيْرَ تَخْسِيْرٍ ۝ وَيٰقَوْمِ
هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ فِيْٓ اَرْضِ اللّٰهِ وَلَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابٌ قَرِيْبٌ ۝
فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوْا فِيْ دَارِكُمْ ثَلٰثَةَ اَيَّامٍ ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوْبٍ ۝ فَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا صٰلِحًا
وَّالَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ اِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيْزُ ۝ وَاَخَذَ الَّذِيْنَ
ظَلَمُوا الصَّيْحَةُ فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِمِيْنَ ۝ كَاَنْ لَّمْ يَغْنَوْا فِيْهَا اَلَآ اِنَّ ثَمُوْدَا۟ كَفَرُوْا رَبَّهُمْ اَلَا
بُعْدًا لِّثَمُوْدَ ۝

63. (قال . . . تخسير) He said: O my people! Think! If I stand upon evidence from my Lord,[192] and there has come to me from Him a mercy,[193] then who will succour me against Allah, if I disobey Him?[194] You then[195] increase me not save in loss.

64. (و يقوم . . . قريب) And O my people! here is the she-camel of Allah,[196] a sign to you; so leave her to graze at will in Allah's land, and do not touch her with evil, lest there may overtake you an instant chastisement.

65. (فعقروها . . مكذوب) Yet[197] they hamstrang her.[198] Then he said: enjoy *youselves* in your dwellings only three days[199]——a prophecy sure to be fulfilled.

66. (فلما . . . العزيز) Then when Our decree came *to pass* We delivered Sāleh and those who believed with him, by a mercy from Us and from the humiliation of that day. Verily thy Lord! He is the Strong,[200] the Mighty.[201]

67. (واخذ . . . جثمين) And the shout[202] overtook those who had done wrong, so they lay in their dwellings crouching[203]——

68. (كان . . . لثمود) as though they had never lived at ease therein. Lo! verily Thamūd disbelieved in their Lord.[204] Lo! away with Thamūd.

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192. *i. e.*, clear and convincing arguments supporting His unity.

193. *i. e.*, the special gift of apostleship which implies that I must preach and proclaim the true doctrine.

194. (by suppressing the true doctrine instead of publishing it).

195. *i. e.*, if I were to act upon your counsel.

196. *i. e.*, a wonder; a token of His omnipotence; a direct outcome of Divine intervention; and therefore attributed to Him. See P. VIII. n. 546.

197. *i. e*, in spite of full and repeated remonstrances.

198. See P. VIII. n. 551.

199. (after which you shall be destroyed).

200. *i. e.*, Able to destroy whomsoever He will.

201. *i. e.*, Able to save whomsoever He will.

202. (from heaven, accompanied by a violent earthquake).

203. (and dead).

204. (and were therefore extirpated).

وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرٰهِيمَ بِالْبُشْرٰى قَالُوا سَلٰمًا قَالَ سَلٰمٌ فَمَا لَبِثَ أَنْ جَآءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾
فَلَمَّا رَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلٰى
قَوْمِ لُوطٍ ﴿٧٠﴾ وَامْرَأَتُهُ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنٰهَا بِإِسْحٰقَ وَمِنْ وَّرَآءِ إِسْحٰقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ
يٰوَيْلَتٰىٓ ءَأَلِدُ وَأَنَا عَجُوزٌ وَهٰذَا بَعْلِى شَيْخًا إِنَّ هٰذَا لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوٓا أَتَعْجَبِينَ مِنْ أَمْرِ
اللّٰهِ رَحْمَتُ اللّٰهِ وَبَرَكٰتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾ فَلَمَّا ذَهَبَ عَنْ إِبْرٰهِيمَ
الرَّوْعُ وَجَآءَتْهُ الْبُشْرٰى يُجٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرٰهِيمَ لَحَلِيمٌ أَوّٰهٌ مُّنِيبٌ ﴿٧٥﴾

SECTION 7

69. (ولقد . . . حنيذ) And assuredly Our messengers[205] came to Ibrāhīm with glad tidings.[206] They said:[207] peace! He said: peace! And soon he brought a calf roasted.[208]

70. (فلما . . . لوط) And when he saw that their hands did not touch it[209] he mistrusted them, and conceived a fear of them.[210] They said; do not fear; verily we[211] are sent to the people of Lūṭ[212]

71. (وامراته . . يعقوب) And his wife[213] was standing by;[214] she laughed.[215] And We gave her the glad tidings of Isḥāq, and after Isḥāq, Y'aqūb.

72. (قالت . . . عجيب) She said: O for me![216] Shall I bear a child when I am old?[217] and this my husband is advanced in years! A marvellous thing *is* this![217-A]

73. (قالوا . . . مجيد) They said: marvellest thou[218] at the decree of Allah?[218-A] Mercy of Allah and His blessings *be* upon you, O people of the house,[219] verily He is Praiseworthy,[220] Glorious.[221]

74. (فلما . . . لوط) Then when alarm had left Ibrāhīm and the glad tidings had come *home* to him, he took to disputing with Us[222] for the people of Lūṭ.[223]

75. (ان . . . منيب) Verily Ibrāhīm was forbearing,[224] long-suffering,[225] penitent.[226]

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205. *i. e.* angels in human form; perhaps three is number. 'And he lifted up his eyes and looked and, lo, three men stood by him.' (Ge. 18 : 2).

206. (of the birth of his son Isaac).

207. (by way of greeting).

208. Hospitable in the extreme as Abraham was, he began to feast the guests although they were as yet total strangers to him. 'And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them.' (Ge. 18 : 7, 8)

209. *i. e.*, the meat served before them. This corrects the Biblical mis-statement that "they did eat'. (Ge. 18 : 8)

210. (apprehending that they might have some ill design and hostile intention against him). Partaking of food, in antiquity, made the guest a temporary member of the family, and formed a special bond of friendship between the host and the guest.

211. (angels in human form).

212. (to punish them). Lūṭ, Lot of the Bible, was a prophet of God. His 'people' does not signify his kinsmen or tribe, but the people to reclaim whom he was sent as an apostle. See P. VIII. n. 561.

213. *i. e.*, Sarah. The first wife of Abraham.

214. (somewhere nearby but till now hidden from the strangers' view). 'And Sarah heard it in the tent door, which was behind her.' (Ge. 18: 10).

215. (immensely pleased with finding angels as her guests).

216. An exclamation of wonder.

217. (and past child-bearing).

217-A. 'Now Abraham and Sarah were old and well striken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also.' (Ge. 18: 11: 12).

218. (who is the consort of a prophet of God and fully conversant with His working).

218-A. (for whom nothing is too hard).

219. The House of Abraham had already been the recipient of special Divine favours.

220. *i. e.*, so instead of wondering at His power, praise Him and glorify Him.

221. *i. e.*, Able to do whatever He will.

222. *i. e.*, pleading with Us with such a vehemence that it looked like disputing.

223. For the details of Abraham's pleadings compare Ge. 18 : 23-33.

224. (and patient with other people's faults).

225. اواه is one who often says Ah! or alas! or often moans from a motive of pity, affection or fear of God.

226. (*i. e.*, turning to God very frequently).

يٰٓاِبْرٰهِيْمُ اَعْرِضْ عَنْ هٰذَا ۚ اِنَّهٗ قَدْ جَآءَ اَمْرُ رَبِّكَ ۚ وَاِنَّهُمْ اٰتِيْهِمْ عَذَابٌ غَيْرُ مَرْدُوْدٍ ۝ وَلَمَّا
جَآءَتْ رُسُلُنَا لُوْطًا سِيْٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَّقَالَ هٰذَا يَوْمٌ عَصِيْبٌ ۝ وَجَآءَهٗ قَوْمُهٗ يُهْرَعُوْنَ اِلَيْهِ ۗ وَ
مِنْ قَبْلُ كَانُوْا يَعْمَلُوْنَ السَّيِّاٰتِ ۗ قَالَ يٰقَوْمِ هٰٓؤُلَآءِ بَنَاتِيْ هُنَّ اَطْهَرُ لَكُمْ فَاتَّقُوا اللّٰهَ وَلَا تُخْزُوْنِ فِيْ
ضَيْفِيْ ۗ اَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيْدٌ ۝ قَالُوْا لَقَدْ عَلِمْتَ مَا لَنَا فِيْ بَنٰتِكَ مِنْ حَقٍّ ۚ وَاِنَّكَ لَتَعْلَمُ مَا
نُرِيْدُ ۝ قَالَ لَوْ اَنَّ لِيْ بِكُمْ قُوَّةً اَوْ اٰوِيْٓ اِلٰى رُكْنٍ شَدِيْدٍ ۝ قَالُوْا يٰلُوْطُ اِنَّا رُسُلُ رَبِّكَ لَنْ يَّصِلُوْٓا اِلَيْكَ
فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ

76. (یا براهیم . . . مردود) Ibrāhīm! leave off this;[227] the decree from thy Lord has already come, and verily upon them an approaching torment is unavoidable.[228]

77. (ولما . . . عصیب) And when Our envoys[229] came to Lūt,[230] he was distressed on their account,[231] and he felt straitened for them,[232] and he said:[233] this is a day dreadful.

78. (وجاءه . . . رشید) And his people came to him rushing on towards him,[234] and they were wont to work vices[235] before He said:[236] O my people! here are my daughters:[237] clean are they for you,[238] so fear Allah[239] and do not disgrace me *in the face of* my guests;[240] is there among you no man right-minded?[241]

79. (قالوا . . . نرید) They said: assuredly thou knowest that we have no right to thy daughters,[242] and verily thou knowest what we would have.[243]

80. (قال . . . شدید) He said:[244] would that I had strength against you or could betake me to a powerful support!

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227. (pleading and interceding).

228. *i. e.*, a doom that cannot be averted; because they are so deep in sin that they shall not reform themselves.

229. (angels in human form).

230. (who lived in the city of Sodom). It was 'the first city of Pentapolis . . situated in the vale of Siddim, either in the present plain of Sabkhah or farther north in the southern Seccudes between the peninsula of Al-Lisan and the Sabkhah.' (JE. XI. p. 424).

231. (as they appeared in the shape of beautiful young boys which must needs excite the unnatural lust of the people of Sodom).

232. (as he felt himself powerless to protect them).

233. (in extreme distress).

234. (with wicked intentions towards his guests).

235. 'They hated strangers, and abused themselves with sodomitical practices.' ("Ant". I. 11 : 1)

236. (after all his remonstrances with his people had proved futile).

237. 'My daughters' is not necessarily Lot's own daughters; they may well have been any unmarried girls of his city.

238. (if you care to take them in marriage.)

239. (in the matter of your lust).

240. 'Death, or something as bad he could suffer, rather than his guests should be exposed to gross ill-treatment.' (EBi. c. 2128).

241. Perhaps there were no good men at all in the population of Sodom. 'And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes . . . . And he said, I will not destroy it for ten's sake.' (Ge. 18: 26, 32).

242. (nor are we inclined towards women at all).

243. 'Now when the Sodomites saw the young men to be of beautiful countenances, and this to an extraordinary degree, and that they took up their lodgings with Lot, they resolved themselves to enjoy those beautiful boys by force and violance.' ("Ant" I, 11: 3).

244. (in an agony of exasperation).

وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾
فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً
عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ
إِلَٰهٍ غَيْرُهُ وَلَا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُم بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾ وَ
يَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾
بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ

81. (قالوا . . . بقريب) They[245] said: O Lūṭ! verily we are envoys[246] of thy Lord;[247] they shall by no means reach thee. Go forth thou[248] with thy household in a part of the night, and let none of you look back save thy wife.[249] Certainly what happens to them will happen to her *also;*[250] this appointment is *for* the morning; is not morning nigh?

82. (فلما . . . منضود) Then when Our decree came *to pass,* We turned the upside thereof downward, and We rained thereon stones of baked clay,[251] piled up;

83. (مسومة . . . ببعيد) marked from before thy Lord.[252] Nor are they[253] from *those* wrong-doers[254] far away.[255]

SECTION 8

84. (والى . . . محيط) And to Madyan[256] *We sent* their brother[257] Shu'aib.[258] He said: O my people! worship Allah; there is no god for you but He.[259] Do not give short measure and weight.[260] I find you in prosperity,[261] and verily I fear for you[262] the torment of a Day encompassing.[263]

85. (ويقوم . . . مفسدين) O my people! give full measure and weight with equity, and do not defraud the people of their things, and do not commit mischief on the earth *as* corrupters.[264]

245. *i. e.*, the angels disguised as his guests.
246. (and angels).
247. (and so do not be distressed on our account at all).
248. (out of this city).
249. —an infidel at heart and as such doomed—
250. (as she would disregard all warning).
251. 'Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.' (Ge. 19 : 24, 25). According to the Jewish authorities, 'first the rain came down,

possibly they might repent; when they did not repent, it was turned into brimstone and fire . . . . The four towns were built on one rock and the Angel overturned them from above downwards.' (Rashi, *On Genesis*, pp. 222, 223), See P. VIII, nn. 572, 574.

252. 'to distinguish them from other stones.' (Th). 'Stones of baked clay having upon them the semblance of seals impressed in the presence of thy Lord, in order that they may be known to be from God.' (LL)

253. *i. e.*, the ruins of Sodom.

254. (of Makka).

255. The Jordan valley in which the ruined cities were situated was not very far from Makka, and the Makkan caravans on their way to Syria used to pass by it regularly. 'The final destruction of the cities of Sodom and Gomorrah by a cataclysm which, according to the chronology, took place about 2061 B. C., raises the question of their precise location, although no one seems to doubt the reality of the story. Controversy is still active as to whether the cities lay at the north or south end of what is now the Dead Sea.' (Marston, *The Bible is True*, p. 128). 'The cataclysmic destruction of Sodom and Gomorrah and the other cities round the Dead Sea, ... occurred in 2061 B. C. The occurrence was probably due to volcanic action, and its effects must have been felt over a wide area.' (*The Bible Comes Alive*, p. 43).

256. See P. VIII. n. 575.

257. *i. e.*, their countryman.

258. See P. VIII n. 576.

259. (so renounce polytheism in all its forms).

260. (as is your wont). They were a trading people, not only infidel but also given to commercial malpractices.

261. (which fact makes it all the more reprehensible that you should be dishonest in your dealings).

262. (if you go on with your crooked ways).

263. *i. e.*, the Day that shall encompass all varieties of the torment: or, the Day that shall encompass one and all.

264. Business can be conducted prosperously only if the rules of commercial morality are strictly adhered to.

وَمَآ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ۝ قَالُوْا يٰشُعَيْبُ اَصَلٰوتُكَ تَاْمُرُكَ اَنْ نَّتْرُكَ مَا يَعْبُدُ اٰبَآؤُنَآ اَوْ اَنْ نَّفْعَلَ فِيْٓ
اَمْوَالِنَا مَا نَشٰٓؤُا ۭ اِنَّكَ لَاَنْتَ الْحَلِيْمُ الرَّشِيْدُ ۝ قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰي بَيِّنَةٍ مِّنْ رَّبِّيْ وَ
رَزَقَنِيْ مِنْهُ رِزْقًا حَسَنًا ۭ وَمَآ اُرِيْدُ اَنْ اُخَالِفَكُمْ اِلٰي مَآ اَنْهٰىكُمْ عَنْهُ ۭ اِنْ اُرِيْدُ اِلَّا الْاِصْلَاحَ مَا اسْتَطَعْتُ ۭ وَمَا
تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ ۭ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ ۝ وَيٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيْٓ اَنْ يُّصِيْبَكُمْ مِّثْلُ مَآ اَصَابَ قَوْمَ
نُوْحٍ اَوْ قَوْمَ هُوْدٍ اَوْ قَوْمَ صٰلِحٍ ۭ وَمَا قَوْمُ لُوْطٍ مِّنْكُمْ بِبَعِيْدٍ ۝ وَاسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ ۭ اِنَّ رَبِّيْ رَحِيْمٌ
وَّدُوْدٌ ۝ قَالُوْا يٰشُعَيْبُ مَا نَفْقَهُ كَثِيْرًا مِّمَّا تَقُوْلُ وَاِنَّا لَنَرٰىكَ

86. (بقيت . . . بحفيظ) Allah's remainder[265] is better for you,[266] if you are believers, and I am not over you a guardian.[267]

87. (قالوا . . . الرشيد) They said:[268] O Shu'aib! does thy prayer bid thee that we should abandon what our fathers worshipped;[269] or that we should not do with our riches whatsoever we will?[270] thou, indeed! thou forsooth art mild, right-minded![271]

88. (قال . . . انيب) He said: O my people! think, if I *rested* upon an evidence from my Lord, and He has provided me with a goodly provision from Himself,[272] *shall I fail to deliver His message?* I do not desire, in order to oppose you,[273] to do what I forbid you.[274] I desire only reformation so far as I am able, and my hope of success is not save with Allah;[275] in Him I rely and to Him I turn in repentance.

89. (ويقوم . . . ببعيد) O my people! let not the cleavage with me[276] incite you so that there befall you the like of what befell the people of Nūḥ and the people of Hūd and the people of Sāleḥ, and the people of Lūṭ are not far away from you.[277]

90. (واستغفروا . . . ودود) Ask forgiveness of your Lord, and turn to Him in repentance; verily my Lord is Merciful, Loving.

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265. بقية الله signifies 'what is left by Allah after giving legal alms.' Or, 'that which God has preserved for you, of what is lawful.' (LL)

266. *i. e.*, the income that is yours by law and right is in the long run far more profitable than that derived by unfair means.

267. (to force on you the ways of piety and virtue).

268. (in ridicule and mockery).

269. *i.e.*, is it thy prayers which prompt thee to ask us to abandon the cult of our forefathers? The fetishism of usage and custom is seen here at its full play.

270. *i.e.*, are we not at liberty to do with our business as we please? Whether we adulterate our goods, or manipulate our measures or use false coins,

what has religion to do with our economic and commercial lives ?

271. All this is said by way of mockery.

272. *i.e.*, His highest gift—prophethood.

273. *i.e.*, for opposition's sake.

274. *i.e.*, my opposition to you is not for its own sake, nor I do it light-heartedly. I do myself whatever I ask you to do and that is an evidence of my seriousness of purpose.

275. *i.e.*, whatever success I may be able to achieve is only due to Divine assistance and not to my own exertions.

276. *i.e.*, your spite of me.

277. (viewed whether chronologically or geographically). In point of time, Shu'aib was a near descendant of Abraham; and as regards habitat, Madyan was at no great distance from the Jordan Valley.

فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ ۖ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ ۝ قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُم مِّنَ اللَّهِ
وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظِهْرِيًّا ۖ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ۝ وَيَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ سَوْفَ تَعْلَمُونَ
مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ ۖ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ۝ وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ
آمَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ ۝ كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ
أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ ۝ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ۝ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ ۖ وَمَا

91. (قالوا . . بعزيز) They said: O Shu'aib! we do not understand much of what thou sayest,[278] and verily we see thee weak[279] among us; and were it not for thy tribe[280] we had surely stoned thee,[281] and thou art not mighty among us.[282]

92. (قال . . . محيط) He said: O my people! is my tribe[283] then stronger[284] with you than Allah? Him you have cast behind your backs neglected;[285] verily my Lord is Encompasser[286] of what you do.

93. (ويقوم . . . رقيب) O my people! act according to your station, verily I am going to work *in my way;* presently you will know on whom comes a chastisement humiliating him and who is a liar. And watch:[287] I am *also* with you a watcher.

94. (ولما . . . جثمين) And when Our decree came *to pass,* We delivered Shu'aib and those who believed with him by a mercy from Us, and the shout[288] overtook them who did wrong, so they lay in their dwellings crouching;[289]

95. (كان . . . ثمود) As though they had never lived at ease therein. Lo! a far removal for Madyan,[290] even as Thamūd were removed afar![291]

SECTION 9

96. (ولقد . . . مبين) And assuredly We sent Mūsā with Our signs and a clear authority;[292]

278. This want of understanding was due to the infidels' refusal to give their prophet proper hearing. Religious truths, simple in themselves, certainly require to be listened to patiently.

279. (with no power or influence at thy back).

280. Or, family.

281. The pre-Islamic pagan 'was little occupied with the things of the gods and neligent in matters of ritual worship. But he had a truly religious reverence for his clan, and a kinsman's blood was to him a thing holy and inviolable.' (Robertson Smith, *Religion of the Semites'*, p. 47).

282. Or 'an esteemed one'. Note the change in the tone of the infidels from mockery to threat.

283. (for whose sake you are sparing me).

284. Or 'more esteemed.'

285. (paying Him no consideration at all).

286. (and He will requite you accordingly).

287. (whether the issue is with me or you).

288. (from the heaven).

289. (and dead).

290, 291. (from God's grace and mercy).

292. *i.e.*, a powerful argument.

أمر فرعون برشيد ۝ يقدم قومه يوم القيامة فأوردهم النار وبئس الورد المورود ۝ وأتبعوا في
هذه لعنة ويوم القيامة بئس الرفد المرفود ۝ ذلك من أنباء القرى نقصه عليك منها قائم و
حصيد ۝ وما ظلمناهم ولكن ظلموا أنفسهم فما أغنت عنهم آلهتهم التي يدعون من دون الله من
شيء لما جاء أمر ربك وما زادوهم غير تتبيب ۝ وكذلك أخذ ربك إذا أخذ القرى وهي ظالمة إن
أخذه أليم شديد ۝ إن في ذلك لآية لمن خاف عذاب الآخرة ذلك يوم مجموع له الناس وذلك يوم
مشهود ۝ وما نؤخره إلا لأجل

97. (الى . . . برشيد) To Fir'awn, and his chiefs. They followed the commandment of Fir'awn, and the commandment of Fir'awn was not rightly-directed.

98 (يقدم . . . المورود) He shall head his people on the Day of Resurrection, and cause them to descend into the Fire,[293] — ill is the descent descended!

99. (واتبعوا . . . المرفود) And they were followed in this *world* by a curse,[294] and so *they will be* on the Day of Resurrection,[295] — —ill is the present presented!

100. (ذلك . . . وحصيد) That is from the stories of the cities[296] which We recount to thee:[297] of them *some* are standing,[298] and *some* mown down.[299]

101. (وما . . . تتبيب) And We wronged them not,[300] but they wronged themselves.[301] So their gods whom they called upon besides Allah did not avail them in aught, when there came the decree of thy Lord, they added to them naught save perdition.[302]

102. (وكذلك . . . شديد) Such[303] is the overtaking of thy Lord when He overtakes the cities while they are wrong-doers; verily His overtaking is afflictive, severe.

103. (ان . . . مشهود) Verily herein is a sign[304] to him who fears the torment of the Hereafter. That is a Day whereon mankind shall be gathered together, and that is a Day *to be* witnessed.[305]

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293. *i.e.*, he shall lead them to Hell as animals are led to the watering-place.
294. *i.e.*, by being drowned in the sea.
295. *i.e.*, by everlasting perdition.
296. (of ancient nations and peoples).
297. (O Prophet).
298. (such as the cities of Egypt).
299. (such as the city of Sodom). The imagery is of corn standing and cut down.
300. (by punishing them).
301. (by meriting that punishment).
302. *i.e.*, those false gods simply served as the cause of their worshippers' agony.
303. *i.e.*, so thorough in its application, and so inexorable.
304. (of a far greater torment in the Hereafter).
305. (by one and all).

مَعْدُودٍ ۝ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ۝ فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ
فِيهَا زَفِيرٌ وَشَهِيقٌ ۝ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ ۝
وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۖ عَطَاءً غَيْرَ مَجْذُوذٍ
فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هَٰؤُلَاءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ ۚ وَإِنَّا لَمُوَفُّوهُمْ
نَصِيبَهُمْ غَيْرَ مَنْقُوصٍ ۝ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ
بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِي شَكٍّ

104. (وما . . . معدود) And We defer it not but to a term determined.[306]

105. (يوم . . . سعيد) The day it comes no soul shall speak save by His leave;[307] then of them *some* shall be wretched and *some* blest.

106. (فاما . . . شهيق) As for those who shall be wretched,[308] they shall be in the Fire, there for them shall be panting and roaring.[309]

107. (خلدين . . . يريد) *They shall* abide there so long as the heavens and the earth remain,[310] save as thy Lord may will.[311] Verily thy Lord is the Doer of whatever He intends.[312]

108. (واما . . . مجذوذ) And as for those who shall be blest,[313] they shall be in the Garden, abiding therein so long as the heavens and the earth remain, save as thy Lord may will[314]——a gift unending.[315]

109. (فلا . . . منقوص) So be not thou[316] in doubt concerning what these *people* worship.[317] They worship only as[318] their fathers worshipped before; and verily We will repay them their portion[319] in full, undiminished.

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306. (and not very remote).

307. So fearful will that Day be.

308. (on account of their want of faith).

309. 'The two words in the original signify, properly, the vehement drawing in and expiration of one's breath, which is usual to possess in great pain and anguish; and particularly the reciprocation of the voice of an ass when he brays.' (Sale) شهيق signifies the ending, or final part, of the crying, or braying, of the ass; . . . and زفير signifies the beginning, or commencing part, thereof.' (LL)

310. The phrase signifies 'for ever'.

311. (by way of remission). The sentence would be as a rule eternal, but always subject to Divine will. He, the All-Powerful, the All-Supreme, can remit any sentence any time.

312. (without any let or hindrance on the part of anyone). His power is all-in-all. He can do anything, and is not bound by any conditions or by any

co-equal entities. This refutes *in toto* the position of diests and others who have restricted the Divine activity to the creation of the world and the fixation of its primary collocations, and also the doctrine of those who like the Arya Samaj, conceive God as no other than 'a great Cosmic Executive, whose business it is to preside over the inexorable processes of transmigration and *Karma.*' (ERE. II. p. 60). In Greece, the power even 'of the highest god was limited, and overruling fate then became an inexorable law, before which even he must bow.' (DB. V. p. 147). The God of Islam rules and sways the world and man, subordinates the laws of nature to His will, and is not governed by them. It is His will which is Supreme and All-Powerful, and not any abstract cosmic law.

313. (on account of their faith and good works).

314. (by way of adding to their share of bliss and felicity).

315. The bliss would be everlasting and uninterrupted, and no one after once entering Paradise is ever in danger of being deprived of it.

316. (O reader!).

317. (and rest assured that their worship would lead them to perdition).

318. *i.e.*, as foolishly as; as perversely as

319. (of torment, on the Day of Judgement).

مِّنْهُ مُرِيبٍ ﴿١١٠﴾ وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ ۚ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ
مَعَكَ وَلَا تَطْغَوْا ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ
اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾ وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ
السَّيِّئَاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ ﴿١١٤﴾ وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾ فَلَوْلَا كَانَ مِنَ
الْقُرُونِ مِن قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۗ وَاتَّبَعَ
الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ

SECTION 10

110. (ولقد . . . مريب) And assuredly We gave Book to Mūsā, and disputation arose thereabout;[320] and had not a word preceded from thy Lord,[321] it would have been decreed between them.[322] And verily they are concerning that in disquieting doubt.[323]

111. (وان . . . خبير) And to each of them thy Lord will repay their works in full;[324] verily He is aware of what they work.

112. (فاستقم . . . بصير) So stand thou[325] straight[326] as thou hast been bidden —*thou* and whoever repented with thee,[327] and do not be arrogant,[328] verily He is Beholder of what you work.

113. (ولا . . . تنصرون) And do not lean towards those who do wrong, lest the Fire should touch you, and you have no protector besides Allah nor you would then be succoured.

114. (واقم . . . للذاكرين) Establish thou prayer at the two ends of the day,[329] and in some *watches* of the night;[330] verily virtues obliterate[331] vices.[332] That[333] is a reminder[334] to the mindful.

115. (واصبر . . . المحسنين) And be patient thou;[335] verily Allah does not waste the wage of the well-doers.

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320. (as the Makkans are raising doubts and disputes concerning the Qur'ān).

321. (that full requital is to be held over till the Day of Judgement).

322. (here and now, and the rejectors would have received their full requital immediately).

323. *i.e.*, concerning the Requital.

324. *i.e*, feeling sceptical of the doctrine of Divine Retribution.

325. (O Prophet!).

326. (firm and unperturbed, on the path of duty).

327. Thus the entire Muslim community is exhorted to work for faith,

unaffected by whatever the infidels may do.

328. (transgressing the bounds of religion and piety).

329. *i.e.*, morning and afternoon. The phrase thus clearly indicates three obligatory prayers of فجر (dawn), ظہر (midday) and عصر (afternoon).

330. The phrase comprehends the two remaining obligatory prayers of مغرب (sunset) and عشا (supper) : thus totalling the five canonical prayers,

331. Or 'wipe off.'

332. (from the Book of deeds).

333. *i.e.*, the law that every virtue has a condemning effect.

334. *i.e.*, an exhortation to cultivate assiduously every form of virtue.

335. (O Prophet !).

وكانوا مجرمين ۝ وما كان ربك ليهلك القرى بظلم وأهلها مصلحون ۝ ولو شاء ربك لجعل الناس
أمة واحدة ولا يزالون مختلفين ۝ إلا من رحم ربك ولذلك خلقهم وتمت كلمة ربك لأملأن جهنم
من الجنة والناس أجمعين ۝ وكلا نقص عليك من أنباء الرسل ما نثبت به فؤادك وجاءك في هذه
الحق وموعظة وذكرى للمؤمنين ۝ وقل للذين لا يؤمنون اعملوا على مكانتكم إنا عاملون ۝
وانتظروا إنا منتظرون ۝ ولله غيب السماوات والأرض وإليه يرجع الأمر كله فاعبده وتوكل
عليه وما ربك بغافل عما تعملون ۝

116. (فلولا . . مجرمين) Why were there not among the generations before you owners of wisdom[336] restraining others from corruption on the earth, except a few of those whom We delivered[337] from among them? And those who did wrong followed that in which they luxuriated, and they had been sinners.

117. (وما . . . مصلحون) And thy Lord is not one to destroy cities wrongfully while their inhabitants were men of rectitude.

118. (ولو . . . مختلفين) And had thy Lord willed[338] He would surely have made mankind of a single community; and[339] they will not cease differing.[340]

119. (الا . . . اجمعين) Save those on whom thy Lord has mercy; and for that[341] He has created them. And fulfilled will be the word of thy Lord: surely I will fill Hell with the jinn and mankind together.

120. (وكلا . . . للمؤمنين) And all *that* We recount to thee[342] of the stories of the messengers is in order that We[343] make thy heart firm thereby. And in this[344] there has come to thee truth and an exhortation[345] and an admonition[346] to the believers.

121. (وقل . . . عملون) And say thou to those who do not believe: act according to your station,[347] verily we[348] are going to work *in our way*.

122. (وانتظروا . . . منتظرون) Await;[349] *as* verily we are awaiting [350]

123. (ولله . . . تعملون) Allah's is the Unseen of the heavens and the earth.[351] And to Him will that whole affair be brought back.[352] So worship Him thou and[353] rely on Him; and thy Lord is not heedless of what you work

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336. فلان بقية القوم signifies 'Such a one is the best of the people or company of men.' And اولوا بقية means, 'Persons possessed of excellence, or possessing a fund of judgement and intelligence, or persons of religion and excellence.' (L.L)

337. (from nemesis).

338. (in accordance with His Plan and Purpose).

339. —since He has made man a free agent in the choice of his career—

340. (and deviating from the right path).

341. *i.e.*, for demonstrating the Divine law of individual variety dominating all human life.

342. (O Prophet !)

343. (all the more).

344. *i.e.*, through these narratives.

345. (to follow the right path).

346. (against evil ways).

347. See n. 287 above.

348. *i.e.*, the believers.

359. (the outcome of your infidelity and unbelief).

350. (the outcome of our true belief.)

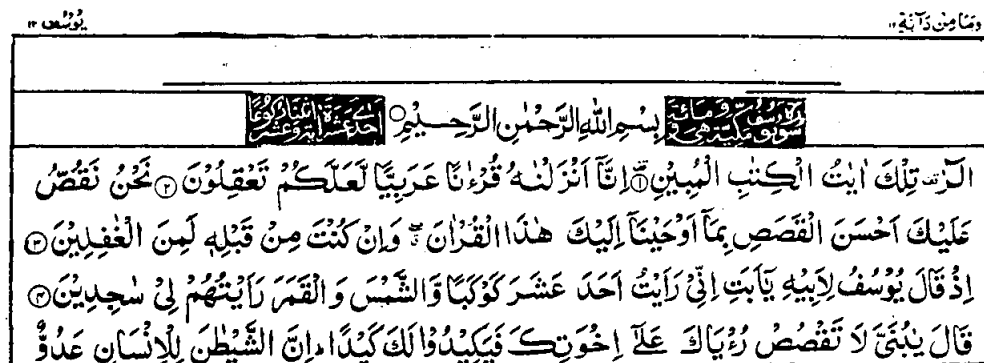
351. *i.e.*, all that is secret therein.

352. (for decision). Authority is wholly His.

353. (ignoring the threats of the pagan persecution).

سورة يوسف مكية وهي مائة واحدى عشرة آية واثنا عشر ركوعا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ۝۱ اِنَّآ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۝۲ نَحْنُ نَقُصُّ
عَلَيْكَ اَحْسَنَ الْقَصَصِ بِمَآ اَوْحَيْنَآ اِلَيْكَ هٰذَا الْقُرْاٰنَ ۖ وَاِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ ۝۳
اِذْ قَالَ يُوْسُفُ لِاَبِيْهِ يٰٓاَبَتِ اِنِّيْ رَاَيْتُ اَحَدَ عَشَرَ كَوْكَبًا وَّالشَّمْسَ وَالْقَمَرَ رَاَيْتُهُمْ لِيْ سٰجِدِيْنَ ۝۴
قَالَ يٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلٰٓى اِخْوَتِكَ فَيَكِيْدُوْا لَكَ كَيْدًا ۭ اِنَّ الشَّيْطٰنَ لِلْاِنْسَانِ عَدُوٌّ

Sūrah Yūsuf[354]

Joseph XII

(Makkan, 12 Sections and 111 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الر . . . المبين) Alif. Lam. Ra.[355] These are the verses of a Book luminous.[356]

2. (انا . . . تعقلون) Verily We! We have sent it down, an Arabic[356-A] Recitation,[357] that perchance you may reflect.[358]

3. (نحن . . . الغفلين) We! We recount to thee[359] the best of stories, by Revealing to thee, this Qur'ān,[360] though thou hast been hitherto among the unaware *ones.*

4. (اذ . . . سجدين) *Recall* when Yūsuf[361] said to his father :[362] O my father! I have seen[363] eleven stars and the sun and the moon; I have seen them prostrating themselves before me.[364]

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354. The story of Joseph as given in the Qur'ān 'is similar to but not identical with the Biblical story; but the atmosphere is wholly different. The Biblical story is like a folk-tale in which morality has no place. Its tendency is to exalt the clever and financially-minded Jew against the Egyptian, and to explain certain ethnic and tribal peculiarities in later Jewish history. Joseph is shown as buying up all the cattle and the land of the poor Egyptians for the State under the stress of famine conditions, and making the Israelites "rulers over Pharaoh's cattle." The Quranic story, on the other hand, is less a narrative than a highly spiritual sermon . . . explaining the seeming contradictions in life, the enduring nature of virtue in a world full of flex and change, and the marvellous working of God's eternal purpose in His Plan is unfolded to us on the wide canvas of history.' (AYA)

355. See P. I. n. 28.

356. (*i.e.*, clear and unambiguous; a Book that contains no mysteries. Contrast this with Christianity which boasts of its 'mysteries'. 'There are three great and fundamental mysteries in the Catholic religion: (1) the Trinity, (2) the Incarnation; (3) the Eucharist; to which Mgr Kolbe adds that of the Mystical Body of Christ.' (CD. p. 659).

356-A. Or, 'an eloquent.' عربی means both Arabic and eloquent.

357. *i.e.*, a Book delivered in the most chaste language of the Arabs. 'No people in the world, perhaps manifest such enthusiastic admiration for literary expression and are so moved by the word, spoken or written, as the Arabs. Hardly any language seems capable of exercising over the minds of its users such irresistible influence as Arabic . . . The triumph of Islam was to a certain extent the triumph of a language, more particularly of a book.' (Hitti, *op cit.* pp. 90-91).

358. The address is to mankind in general, and to the Arabs in particular, who formed the immediate audience of the Holy Discourse.

359. (O Prophet!).

360. *i.e.*, this portion of the Qur'ān. The word قرآن denotes not only the whole volume but also any distinct section or chapter of it. Note that all the narratives in the Qur'ān are used didactically, not for the sake of telling a story but with a view to preaching a moral.

361. Joseph of the Bible (1910-1800 B.C.) a prophet of God. A beautiful youth and the eldest born of Jacob's beloved wife Rachel, he occupied the first place in his affections. Born at Haran, he was the eleventh son of Jocob and the elder the two sons of Rachel.

362. Jocob or Israel; another prophet of God. See P. I. vv. 132, 133.

363. (in a dream).

364. 'And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.' (Ge. 37 : 9). Among ancient Israel, 'prostration was deemed as the most reverential form of greeting'. (JE. VII. p. 89).

مبين ﴿٥﴾ وكذلك يجتبيك ربك ويعلمك من تاويل الاحاديث ويتم نعمته عليك وعلى ال يعقوب كما اتمها
على ابويك من قبل ابرهيم واسحق ان ربك عليم حكيم ﴿٦﴾ لقد كان في يوسف واخوته ايت للسائلين ﴿٧﴾ اذ قالوا
ليوسف واخوه احب الى ابينا منا ونحن عصبة ان ابانا لفي ضلل مبين ﴿٨﴾ اقتلوا يوسف او اطرحوه
ارضا يخل لكم وجه ابيكم وتكونوا من بعده قوما صلحين ﴿٩﴾ قال قائل منهم لا تقتلوا يوسف والقوه في
غيبت الجب يلتقطه بعض السيارة ان كنتم فعلين ﴿١٠﴾ قالوا يابانا مالك لا تامنا على يوسف وانا

5. (قال . . . مبين) He said:[365] O my son! do not recount thy vision[366] to thy brethren,[367] lest they may scheme a plot against thee;[368] verily Satan is to men a manifest enemy.[369]

6. (وكذلك . . . حكيم) And thus[370] will thy Lord choose thee[371] and[372] teach thee of the interpretation of discourses, and will fulfil His favour upon thee and upon the house of Y'aqūb, as He has fulfilled it upon thy fathers, Ibrāhīm and Is-ḥāq formerly, verily thy Lord is Knowing, Wise.

SECTION 2

7. (لقد . . . للسائلين) Assuredly in Yūsuf and his brethren[373] there have been signs[374] for the inquirers.

8. (اذ . . . مبين) *Recall* when they said: Surely Yūsuf and his brother[375] are dearer to our father than we,[376] whereas we are a band;[377] our father is in a manifest error indeed.[378]

9. (اقتلوا . . . صلحين) Slay Yūsuf or cast him away to some land;[379] your father's solicitude will be free for you[380] and you will be thereafter a people favoured.[381]

10. (قال . . . فعلين) Said a speaker from among them: do not slay Yūsuf,[382] but cast him into the bottom of a well,[383] some of the caravan[384] will take him up—if you must be doing.[385]

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365. (knowing its interpretation immediately).

366. (presaging thy superiority to thy brethren).

367. (who were ten in number, and were born of another mother or other mothers).

368. 'And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.' (Ge. 37 : 4). 'And his brethren envied him.' (Ge. 37 : 11). 'Upon Joseph centred the love of his father, Jacob who showered upon "the son of his old age" many tokens of special favour, and arrayed him in a "coat of many colours." 'This

favouritism, however, excited the envy of his elder brothers, and Joseph increased their envy by telling them of two dreams which prognosticated his ruling over them.' (JE. VII. p. 246).

369. 'And his brethren said to him, Shalt thou indeed reign over us ? or shalt thou indeed have dominion over us ? And they hated him yet the more for his dreams, and for his words.' (Ge. 37 : 8). 'This affection of his father excited the envy and the hatred of his brethren ; as did also his dreams which he saw.' ("Ant", II. 2 : 1).

370. *i.e.*, as thou hast seen in thy dream.

371. (for His apostleship). 'Now Jacob was pleased with the dream ; . . . because it declared the future happiness of his son.' ("Ant". II. 2 : 3).

372. (as a further gift).

373. *i.e.*, sons of the same father but of different mothers.

374. (of His great providence).

375. Benjamin, the brother to Joseph on both sides.

376. 'Now Israel loved Joseph more than all his children, because he was the son of his old age ; and he made him a coat of many colours.' (Ge. 37 : 3). 'His father loved him above the rest of his sons, both because of the beauty of his body, and the virtues of his mind, for he excelled the rest in prudence.' ("Ant". II. 2.1). 'Upon Joseph centered the love of his father. (JE. VII. p. 246).

377. (of robust and powerful men, and so considering our strength and number we are entitled to a greater regard). 'They were deficient in nothing, but were of great souls, both of labouring with their hands and enduring of toil ; and shrewd also in understanding.' ("Ant". II. 2 : 1).

378. (in his fondness for Joseph). 'This favouritism excited the envy of his elder brothers, and Joseph increased their envy by his telling them of two dreams which prognosticated his ruling over them.' (JE. VII. p. 246).

379. All this they said among themselves while conspiring against Joseph.

380. *i.e.*, your father's favour will then be all for you, once Joseph was removed from the scene.

381. Or'ye shall thereafter become a people righteous' ; meaning ; anyhow get rid of Joseph first, and then there will be time enough for you to repent of the crime and lead a righteous life. IQ favours the latter interpretation of صالحین ای تائبین.

382. (and thus avoid the charge of blood-guiltiness). 'And Reuben heard it, and he delivered him out of their hands ; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him.' (Ge. 37 : 21, 22). 'So Reuben took the lad and tied him to a cord and let him down gently into the pit, for it had no water at all in it.' ("Ant". II. 3: 2).

383. The well they selected was a blind one—without water—so that there was no imminent danger of his life. 'And they took him, and cast him into a pit : and the pit was empty, there was no water in it.' (Ge. 37 : 24).

384. (while passing that way). There was constant influx of caravans and commercial travellers between Palestine and Egypt and between Arabia and Egypt *via* south-eastern Palestine.

385. (something effective).

لَهٗ لَنٰصِحُوْنَ ۝ اَرْسِلْهُ مَعَنَا غَدًا يَّرْتَعْ وَيَلْعَبْ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ۝ قَالَ اِنِّيْ لَيَحْزُنُنِيْٓ اَنْ تَذْهَبُوْا بِهٖ وَاَخَافُ
اَنْ يَّاْكُلَهُ الذِّئْبُ وَاَنْتُمْ عَنْهُ غٰفِلُوْنَ ۝ قَالُوْا لَئِنْ اَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ اِنَّآ اِذًا لَّخٰسِرُوْنَ ۝ فَلَمَّا
ذَهَبُوْا بِهٖ وَاَجْمَعُوْٓا اَنْ يَّجْعَلُوْهُ فِيْ غَيٰبَتِ الْجُبِّ ۚ وَاَوْحَيْنَآ اِلَيْهِ لَتُنَبِّئَنَّهُمْ بِاَمْرِهِمْ هٰذَا وَهُمْ لَا يَشْعُرُوْنَ ۝
وَجَآءُوْٓ اَبَاهُمْ عِشَآءً يَّبْكُوْنَ ۝ قَالُوْا يٰٓاَبَانَآ اِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوْسُفَ عِنْدَ مَتَاعِنَا فَاَكَلَهُ الذِّئْبُ ۚ وَمَآ
اَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صٰدِقِيْنَ ۝ وَجَآءُوْ عَلٰى قَمِيْصِهٖ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ۚ
فَصَبْرٌ جَمِيْلٌ ۚ وَاللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ۝ وَجَآءَتْ

11. (قالوا . . . لنصحون) They said: O our father! why is it that thou does not trust us with Yūsuf, whereas we are his well-wishers.

12. (ارسله . . . لحفظون) Send him with us tomorrow, *that* he may refresh himself[386] and play, and we are *to be* his guards.

13. (قال . . . غفلون) He said; verily it grieves me[387] that you should take him away, and[388] I fear lest a wolf may devour him,[389] while you are negligent of him.[390]

14. (قالوا . . . لخسرون) They said: if the wolf devoured him despite of our numbers,[391] we shall surely be lost.[392]

15. (فلما . . . يشعرون) So when they took him away and resolved[393] to place him in the bottom of the well, We revealed to him:[394] surely thou wilt[395] declare to them this their affair, while they will perceive it not.[396]

16. (وجاءو . . يبكون) And they came to their father at nightfall, weeping.[397]

17. (قالوا . . . صدقين) They said : father! we went off competing[398] and left Yūsuf by our stuff, so a wolf devoured him; and thou wilt not put credence in us : though we are the truth-tellers.

18. (وجاءو . . . تصفون) And they brought his shirt with false blood.[399] He said: nay! you have embellished for yourself an affair;[400] so patience is seemly.[401] And Allah is to be implored for help[402] in what you ascribe.

386. (with fruits).

387. (in the first place).

388. (further).

389. (as the land is full of wolves). Though now comparatively rare, in ancient Palestine, wolves were among the most important wild animals. (EBr. XVII. p. 120).

390. (and are occupied elsewhere).

391. (of robust and powerful young men).

392. *i.e.*, does it stand to reason that we, ten strong, well-built young men shall not be able to guard this lad from the wolves ?

293. See P. XI. n. 338.

394. (in order to comfort him).

395. (some day).

396. (that thou art Joseph).

397. (and pretending great mourning).

398. (with one another in racing) ذهبنا نستبق in the Kuran means, We went to compete, or contend, together in shooting, or in running.' (LL).

399. (thereon). 'And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood.' (Ge. 37:31) 'Rashi asks why they took a goat, and he says: because its blood is like human blood.' (Rashi, *On Genesis*, p. 401). 'They said that they had not seen Joseph, nor knew what mishap had befallen him, but that they had found his coat bloody, and torn to pieces, whence they had a suspicion that he had fallen among wild beasts, and so perished.' ("Ant". II. 3 : 4).

400. (*i.e.*, you have invented a tale).

401. (is for me). صبر جميل is perfect faith in God without semblance of bitterness and complaint. (Th) 'European grammarians have often erred in their analysis of the phrase فصبر جميل in the Koran . . . The Arab commentators are right in regarding the words either as a compound خبر *i.e.*, فأمري صبر جميل : And therefore my business (or duty) is (to show) becoming patience, or as a compound مبتدأ , *i.e.*, فصبر جميل اجمل (امثل) : and therefore (to show) becoming patience is more seemly. The former of these two views seems to be the perferable one.' (WGAL. II. p. 286).

402. (to enable me to endure the calamity).

سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُ ۖ قَالَ يَا بُشْرَىٰ هَٰذَا غُلَامٌ ۚ وَأَسَرُّوهُ بِضَاعَةً ۚ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾
وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾ وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ
لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ
وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾ وَلَمَّا بَلَغَ
أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾ وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ
الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ اللَّهِ ۖ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾ وَلَقَدْ

19. (وجاء . . . يعملون) And there came[403] a carvan,[404] and they sent their water-drawer, and he let down his bucket.[405] He said: O glad tidings ! here is a youth.[406] They[407] hid him as merchandise.[408] And Allah was the Knower of what they[409] did.

20. (وشروه . . . الزاهدين) And they[410] sold him for a mean price! a few counted dirhams;[411] and they were in regard to him indifferent.[412]

SECTION 3

21. (وقال . . . يعلمون) And he who bought him in Misr[413] said to his wife: make his lodging goodly;[414] perchance he may profit us or we may take him as a son.[415] And thus We made a place for Yūsuf in the land,[416] and *it was* in order that We may instruct him in the interpretation of discourses. And Allah is Dominant in His purpose,[417] but most of men know not.[418]

22. (ولما . . . المحسنين) And when he reached his maturity, We endowed him with judgement[419] and knowledge;[420] and thus We recompose the well-doers.

23. (وراودته . . الظلمون) And she in whose house he was, solicited him[421] and she closed[422] the doors and said: come on, O thou![423] He said : Allah be my refuge:[424] verily he[425] is my master, he has made me[426] a goodly dwelling,[427] verily the wrong-doers[428] do not prosper.

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403. (travelling from Midian or Arabia to Egypt). There were 'some Arabians, of the posterity of Ismael, carrying spices and Syrian wares out of the land of Gilead to the Egyptians.' ("Ant." II. 3 : 3). 'And behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.' (Ge. 37 : 25)

404. (and alighted near the well in which Joseph was cast).

405. (into the well, making use of which opportunity Joseph took hold of the cord and was pulled up).

406. 'He was now seventeen years old.' ("Ant." II. 3 : 3).

407. (—prudent traders as they were—)

408. (that they might sell him as a slave at exorbitant price).

409. *i.e.*, the ten brethren on the one hand and the traders on the other.

410. *i.e.*, the brethren, who had hastened to the caravan and claimed Joseph as their absconding slave, but eventually agreed to part with him for a low price.

411. 'And they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver.' (Ge. 37 : 28). 'So they drew Joseph up out of the pit, and sold him to the merchants for twenty minus.' ("Ant." II. 3 : 3). 'The brothers then divided among themselves the purchase-money—twenty pieces of silver, each taking two pieces, with which they bought shoes.' (JE. VII. p. 249). درہم the Arabicized form of the Persian word درم, signifies a silver coin. 'And they sold him for a deficient, or an insufficient price : for prices of silver not many, so as to require their being weighed, but few, and therefore counted.' (LL)

412. Or 'abstemious'. This implies that the brethren were not at all keen on making a bargain out of Joseph ; they were only keen on getting rid of him anyhow.

413. He was a court officer of the highest rank. 'And they brought Joseph into Egypt,' (Ge. 37 : 28). 'And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.' (Ge. 39 : 1). 'And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.' (Ge. 37 : 36). 'He is described as a "saris" of Pharaoh and as "captain of the guard." The term "saris" is commonly used in the Old Testament of eunuchs, but occasionally, it seems to stand in a more general sense for "court official," and sometimes it designates a military officer.' (JE. X. p. 147). Potiphar literally means eunuch as well as "court-official," the most important offices having been in the Ancient Orient in the hand of royal slaves who were often eunuchs' (EBi. c. 3813). (For Misr see P. XI. n. 368).

414. 'And Joseph found grace in his sight and he served him : and he made him overseer over his house, and all that he had he put into his hand.' (Ge. 39 : 4). 'Now Potiphar an Egyptian, who was chief cook to King Pharoah, bought Joseph of the merchants, who sold him to him. He had him in the greatest honour, and taught him the learning that became a free man . . . He entrusted also the care of his house to him.' ("Ant." II. 4 : 1).

415. The officer and his wife were childless. Assuming that the husband was an eunuch, the need for adoption was obvious. 'Cases are on record, in both ancient and modern times, of eunuchs being married.' (DB. IV. p. 23).

416. (of Egypt). 'Seeing that he prospered in all that he did, his master appointed him superintendent of his household.' (JE VII. p. 246). 'Joseph found grace in the eyes of Potiphar, and was placed over the house of the latter, and over all his possessions." (Polano, *The Talmud*, p. 79).

417. *i.e.*, He effects whatever He wills.

418. *i.e.*, are not cognizant of the absolutely sure, though subtle, working of the Divine will.

419. (in mundane affairs).

420. (of religious truths).

421. (to lie with her). راوده عن الأمر signifies, 'she endeavoured to turn him by blandishment, or by deceitful arts, or to entice him to turn, from the thing.' And the phrase in the text means, 'she desired, or sought, of him, copulation or his lying with her, using blandishment, or artifice, for the purpose.' (LL) 'His master's wife conceived a passion for him.' (JE. VII. p. 246). 'At this time Joseph was about eighteen years of age, and a lad of such beautiful appearance that his equal could not be found in the land of Egypt. . . He attracted the attention of Zelicha, Potiphar's wife. She was fascinated by his manners and handsome form and face, and declared to him day by day her passion.' (Polano, *op. cit.* p. 80).

422. Or 'locked.' غلّقت instead of أغلقت conveys a special degree of emphasis.

423. 'And it came to pass after these things that his master's wife cast her eyes upon Joseph; and she said. Lie with me.' (Ge. 39 : 7) 'And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment saying. 'Lie with me.' (Ge. 39 : 10, 11, 12).

424. (the very idea is so abominable!). This is Joseph's main reason for rejecting the immoral overtures of his master's wife.

425. *i.e.*, the woman's husband.

426. (whose honour I am in duty bound to guard and uphold). This is Joseph's second reason, and in view of the Egyptian notions of sexual morality a very important one. It was not unchastity as such, but misconduct with *a married woman* that was condemnable in the Egyptian ethics. 'Pre-nuptial immorality was very lightly regarded; we find no prohibition concerning it in the Negative confession.' (ERE. V. p. 482).

427. (and is thus my benefactor). An additional ground for turning down the immodest proposal. 'But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?' (Ge. 39 : 8, 9). (Joseph) 'put her in mind that she was a married woman, and that she ought to co-habit with her husband only; and desired her to suffer these considerations to have more weight with her than the short pleasure of lustful dalliance, which would bring her to repentance afterwards.' ("Ant." II. 4: 4).

428. *i.e.*, those who violate the rules of religion and morality.

هَمَّتْ بِهٖ ۚ وَهَمَّ بِهَا لَوْلَآ اَنْ رَّاٰ بُرْهَانَ رَبِّهٖ ۚ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْٓءَ وَالْفَحْشَآءَ ۚ اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ ﴿٢٤﴾
وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيْصَهٗ مِنْ دُبُرٍ وَّاَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ۚ قَالَتْ مَا جَزَآءُ مَنْ اَرَادَ بِاَهْلِكَ سُوْٓءًا اِلَّآ
اَنْ يُّسْجَنَ اَوْ عَذَابٌ اَلِيْمٌ ﴿٢٥﴾ قَالَ هِيَ رَاوَدَتْنِيْ عَنْ نَّفْسِيْ وَشَهِدَ شَاهِدٌ مِّنْ اَهْلِهَا ۚ اِنْ كَانَ قَمِيْصُهٗ قُدَّ
مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكٰذِبِيْنَ ﴿٢٦﴾ وَاِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصّٰدِقِيْنَ ﴿٢٧﴾
فَلَمَّا رَاٰ قَمِيْصَهٗ قُدَّ مِنْ دُبُرٍ قَالَ اِنَّهٗ مِنْ كَيْدِكُنَّ ۚ اِنَّ كَيْدَكُنَّ عَظِيْمٌ ﴿٢٨﴾ يُوْسُفُ اَعْرِضْ عَنْ هٰذَا
وَاسْتَغْفِرِيْ لِذَنْۢبِكِ ۚ اِنَّكِ كُنْتِ مِنَ الْخٰطِـِٕيْنَ ﴿٢٩﴾ وَقَالَ نِسْوَةٌ

24. (ولقد . . . المخلصين) And assuredly she besought him,[429] and he[430] would have besought her[431] were it not that he[432] had seen the argument of his Lord.[433] Thus *We did*, in order that We might avert from him *all evil*[434] and indecency;[435] verily he was a single-hearted bondman[436] of Ours.

25. (واستبقا . . . اليم) And the two raced to the door,[437] and she rent his shirt from behind.[438] And the two met her master[439] at the door. She said:[440] what is the meed of him who intended evil towards thy household except that he be imprisoned, or an afflictive chastisement?[441]

26. (قال . . . الكذبين) He said:[442] it is she who solicited me[443] And a witness from her *own* household[444] bore witness: if his shirt is rent in front, she speaks truth and he is a liar.

27. (وان . . . الصدقين) But if his shirt is rent from behind, she lies and he is a true-teller.

28. (فلما . . . عظيم) So when he[445] saw his shirt rent from behind, he said![446] verily it[447] is the guile of you *women*; the guile of you *women* is mighty.[448]

29. (يوسف . . الخطئين) Yūsuf! turn away therefrom;[449] and thou *woman!* ask forgiveness for thy sin; verily thou hast been guilty.

429. (and made advances to him).

430. (also, as was natural for a healthy young man).

431. *i.e.*, would have responded to her advances.

432. (as a prophet of God, and as a man of saintly character).

433. *i.e.*, had he not seriously considered the great guilt and utter filthiness of the act. Note that what is extolled is Joseph's supreme self-control, not his indifference or incapacity.

434. *i.e.*, evil thoughts; sins intended and contemplated.

435. *i.e.*, evil deeds; sins committed. 'Neither did pity dissuade Joseph from his chastity, nor did fear compel him to a compliance with her.' ("Ant." II. 4 : 4)

436. (and purified, as all prophets of God are). 'He opposed her solicitations, and did not yield to her threatings, and was afraid to do an ill thing.' ("Ant." II. 4: 4).

437. (he flying from her, and she running after him to detain him). 'And they strove, or contended, each with the other, to precede, or get before, to the door.' (LL) 'She attired herself in her richest garments, and was more ardent than ever in her appeals to Joseph; as that to escape them he turned and fled abruptly from her presence.' (Polano, *op cit.* p. 81).

438. (in her attempts to catch hold of him and detain him). 'And she caught him by his garment, saying, 'Lie with me: and he left his garment in her hand, and fled, and got him out.' (Ge. 39: 12). 'She caught his garment to stay him, but it sundered, and a portion remained in her hand.' (Polano, *op. cit.* p. 81).

439. *i. e.*, her husband.

440. (with an alacrity for deception congenital in her sex, reinforced in this instance with a feeling of revenge).

441. 'And she laid up his garment by her until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.' (Ge. 39: 16-19) 'Lombroso and Ferrero actually regard deception as being "physiological" in women. They ascribe it to her weakness, ... to her periodical functional disturbances . . . . they adduce the testimony of such astute psychologists as Flaubert, Balzac, Zola, Schopenhauer, Weininger, Moliere, to support their contention that in woman lying is instinctive. We might add Shakespeare, Luther, Byron, Nietzsche, La Bruyere, and many others to the list.' (Ludovici. *Woman, A Vindication*, p. 281).

442. (in self-defence).

443. (by her artifice and blandishment). See n. 421 above.

444. *i. e.*, a cousin of hers.

445. *i. e.*, her husband.

446. (first turning to his wife).

447. *i. e.*, this false charge of assault brought against Joseph.

448. Notice that this is *not* the dictum of Islam, but an observation of Potiphar——a view that has found favour with many non-Muslim *savants* and writers. 'Nature has not destined them, as the weaker sex, to be dependent on strength, but on cunning; that is why they are instinctively crafty, and have an ineradicable tendency to lie.' (Schopenhauer, *Essays*, p. 66) See also P. III. n. 178. Compare the following Buddhistic aphorism: 'Inscrutable as the way of a fish in water is the nature of women, those thieves of many devices, with whom truth is

hard to find.' (ERE. V. p. 271) Compare also the observations of modern scientific writers:—'Every one is acquainted with instances from life or from history of women whose quick and cunning ruses have saved lover or husband or child . . . . It is inevitable, and results from the constitution of women, acting in the conditions under which they are generally placed.' (Havelock Ellis, *Man and Woman*, p. 196) '. . . from folklore and myth, from national proverbs and traditions, and from the text-books of the oldest religions, therefore, we learn that woman is two-faced, or false, or treacherous, or disloyal . . . ' (Ludovici, *The Woman*, p. 304) 'Woman's tendency to ruse and deception is a constant, positive and life-promoting instinct.' (p. 307, n.). 'Finally among the great thinkers of Europe who have held the view that women are indifferent to truth, and incapable of rectitude. I would further mention Rousseau, Diderot, La Bruyere, and that great genius Kant.' (p. 320, n.) Another noted observer, Mr. Ingleby Oddit London coroner for twenty-seven years, only so recently as December, 1939 summed up his age-long experience in regard to the veracity of women in the following words:—

> 'I have come to the conclusion that most women are simply born liars and can't help themselves. I have seen women stand up in front of men and give the most detailed and precise information, every word of which has been a lie.' (*The Sunday Express*, London, 17th December, 1939).

449. *i. e.*, pass over this affair and take no further notice of it. After rebuking his wife he turns to Joseph apologisingly.

فِي الْمَدِينَةِ امْرَاَتُ الْعَزِيزِ تُرَاوِدُ فَتٰهَا عَنْ نَّفْسِهٖ قَدْ شَغَفَهَا حُبًّا اِنَّا لَنَرٰىهَا فِيْ ضَلٰلٍ مُّبِيْنٍ ۝ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ
اَرْسَلَتْ اِلَيْهِنَّ وَاَعْتَدَتْ لَهُنَّ مُتَّكَاً وَّاٰتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّيْنًا وَّقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَاَيْنَهٗ اَكْبَرْنَهٗ
وَقَطَّعْنَ اَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلّٰهِ مَا هٰذَا بَشَرًا اِنْ هٰذَا اِلَّا مَلَكٌ كَرِيْمٌ ۝ قَالَتْ فَذٰلِكُنَّ الَّذِيْ لُمْتُنَّنِيْ فِيْهِ
وَلَقَدْ رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ فَاسْتَعْصَمَ وَلَئِنْ لَّمْ يَفْعَلْ مَا اٰمُرُهٗ لَيُسْجَنَنَّ وَلَيَكُوْنًا مِّنَ الصّٰغِرِيْنَ ۝ قَالَ رَبِّ
السِّجْنُ اَحَبُّ اِلَيَّ مِمَّا يَدْعُوْنَنِيْ اِلَيْهِ وَاِلَّا تَصْرِفْ عَنِّيْ كَيْدَهُنَّ اَصْبُ اِلَيْهِنَّ وَاَكُنْ مِّنَ الْجٰهِلِيْنَ ۝
فَاسْتَجَابَ لَهٗ رَبُّهٗ فَصَرَفَ عَنْهُ كَيْدَهُنَّ

SECTION 4

30. (وقال . . . مبين) And women[450] in the town said:[451] the wife of the 'Azīz[452] has solicited her page,[453] he has inflamed her with love,[454] verily we see her in error manifest.

31. (فلما . . . كريم) Then when she heard of their cunning talk,[455] she sent to them *a messenger*[456] and prepared for them a repose,[457] and provided each with a knife.[458] And she said come forth to them. Then when they saw him, they were astonished at him,[459] and they made a cut in their hands,[460] and said: how perfect is God![461] no man is he; he is naught but a noble angel.[462]

32. (قالت . . . الصغرين) She said: this is he whom you reproached me for. Assuredly I solicited him, but he abstained.[463] Yet if he does not what I wish him to do, he is sure to be imprisoned and sure to be humbled.[464]

33. (قال . . . الجهلين) He said:[465] my Lord! prison[466] is dearer to me than that these *women* call me[467] to; and if Thou does not avert their guile from me I[468] should incline to them and become of the ignorant.[469]

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450. (who in Egyptian society, as in modern European society, were a very important factor).

451. (among themselves as a matter of common gossip).

452. Potiphar of the Bible; literally 'of the exalted rank'. See n. 413 above.

453. See n. 421 above.

454. *i. e.*, she has been completely infatuated by him, she has fallen so low as to attach herself to her own servant. Literally, 'he has affected her so that the love of him has entered beneath the precardium.'

455. *i. e.*, slanderous society gossip; gibes at her infatuation.

456. (inviting them to a banquet). These women must have been ladies of high rank and status, fit to dine with the premiers wife.

457. (to sit upon and to recline at). In the houses of the rich 'floors were

covered with heavy rugs, upon which guests, especially ladies, frequently sat'. (Breasted, '*History of Egypt*, p. 88) 'In the tomb scenes the high-born ladies are often represented sitting on mats and carpets in the customary oriental fashion . . . . Rich carpets and mats and luxurious cushions were provided by highly-skilled artisans . . . . Stools and chairs had comfortable and beautiful leather seats.' (EMK. II. p. 856).

458. The Egyptians were familiar with the use of table cutlery.

459. (by his beauty and splendour no less than his saintly demeanour and self-possession).

460. (in bewilderment). The women, unable to turn their eyes from Joseph, cut their fingers while peeling the oranges, 'Her female friends who called to see her also admired Joseph, and lauded his beauty. On one occasion when fruit was set before the visitors, one of them passing the same, cut her fingers, and knew nothing of the accident till her attention was called to the blood upon her garments, for her eyes were fixed on Joseph, and her mind was filled with thoughts of his appearance.' (Polano, *op. cit.*, p. 80).

461. The phrase 'denotes remoteness from imperfection or the like, or freedom therefrom; and may be rendered, 'I ascribe unto God remoteness from every imperfection or the like or freedom therefrom; generally implying wonder or admiration, so that it may be rendered, how far, or how free, is God from every imperfection! . . . . It implies wonder at the power of God as manifested in the creation of such a person as Joseph' (LL).

462. 'And Joseph was of a beautiful countenance, and comely to behold'. (Ge. 39 : 6, DV.). 'Joseph made a pleasing impression on all those who saw him'. (Rashi, *op. cit.*, p. 415) 'A lad of such beautiful appearance that his equal could not be found in the land of Egypt (Polano, *op. cit.*, p. 80).

But the expression ان هذا إلا ملك كريم suggests moral dignity and sublimity of character rather than physical beauty or carnal charms. The highly-placed Egyptian ladies are paying a tribute to Joseph's character as human being rather than referring to the eroticising effect of his personality.

463. (and in spite of my advances he remained firm on the path of virtue and piety). 'And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.' (Ge. 39 : 10).

464. This she said turning to Joseph, and warning him of her revenge. 'She assured him . . . . that he must look for revenge and hatred from her, in case he rejected her desires, and preferred the reputation of chastity before his mistress.' ("Ant." II. 4 : 3).

465. (in utter aversion to the prospect of sin).

466. (In Egypt, in addition to the royal prisons, the great temples had prisons of their own. Imprisonment is mentioned as a penalty.' (DB. IV. p. 103).

467. (now by persuasion and now by threats). He chose to undergo the sharpest punishment rather than to enjoy his present advantages, by doing what his own conscience knew would justly deserve that he should die for it.' ("Ant." II. 4 : 4).

468. (as a mere mortal, unsupported by God's special protection).

469. Note the entire dependence of God's prophets on His protection.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝ ثُمَّ بَدَا لَهُم مِّن بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ حَتَّىٰ حِينٍ ۝ وَدَخَلَ مَعَهُ السِّجْنَ
فَتَيَانِ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ
نَبِّئْنَا بِتَأْوِيلِهِ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ۝ قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ
أَن يَأْتِيَكُمَا ۚ ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۚ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِاللَّهِ وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ ۝
وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَن نُّشْرِكَ بِاللَّهِ مِن شَيْءٍ ۚ ذَٰلِكَ مِن فَضْلِ
اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۝ يَا صَاحِبَيِ السِّجْنِ أَأَرْبَابٌ

34. (فاستجاب . . العليم) Then his Lord answered to him[470] and averted their guile from him. Verily He! He is the Hearer,[471] the Knower![472]

35. (ثم . . . حين) Thereafter it occurred to them,[473] *even* after they[474] had seen the signs,[475] to imprison him for a season.[476]

SECTION 5

36. (ودخل . . . المحسنين) And there entered with him two pages[477] in the prison. One of them[478] said: verily I saw myself[479] pressing wine;[480] and the other said:[481] verily I saw myself[482] carrying upon my head bread whereof the birds were eating;[483] declare to us the interpretation thereof, verily we see thee of the well-doers.[484]

37. (قال . . . كفرون) He said: no food will come to you for your sustenance but before it comes to you I shall have declared to you the interpretation thereof.[485] That[486] is of what my Lord has taught me.[487] Verily I have abandoned[488] the creed of a people who do not believe in Allah and who are disbelievers in the Hereafter.[489]

38. (واتبعت . . . يشكرون) And I have followed the creed of my fathers, Ibrāhīm and Is-ḥāq and Y'aqūb:[490] it is not for us to associate anything with Allah. That[491] is of Allah's grace upon us[492] and mankind, but most of mankind thank not.

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470. *i. e.*, prayer.

471. (for prayers).

472. (of heart's contrition).

473. (as politic).

474. *i. e.*, Potiphar and his counsellors; or "the judges" as Talmud has it.

475. (and proofs of Joseph's innocence). 'They declared Joseph innocent. Joseph was nevertheless thrown into prison by Potiphar, who was anxious thus to save his wife a public exposure.' (JE. VII, p. 252) 'The judges then ordered that the rent garment should be brought to them, and upon an examination of the same

they pronounced Joseph "not guilty". And still they sent him to prison, that the character of the wife of one as high in the state as Potiphar might not suffer.' (Polano, *op. cit.*, p. 82).

476. (until the scandalous gossip of the town regarding Potiphar's wife had ceased). 'His wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound : and he was there in the prison.' (Ge. 39: 19, 20) The prison, in antiquity, was often used merely for keeping a person in confinement until the pleasure of the judicial or executive authority should be known. The dungeon into which Joseph was thrown 'was not an ordinary gaol, but a very special prison for dangerous criminals or political offenders . . . . It was in the well-known fortress *Saru* on the borders of the Palestine frontier.' (Yahuda, *Accuracy of the Bible*, p. 5).

477. (one was king's chief butler, the other his baker, both charged with an attempt to poison him). 'And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.' (Ge. 40 : 2, 3).

478. *i. e.*, the chief butler.

479. (in a dream) 'In Egypt (as in Babylon, and indeed in other ancient countries) much importance was attached to dreams.' (DB. II. p. 772).

480. (from grapes). *Cf.* Ge. 40: 9-11.

481. *i. e.*, the baker.

482. (in a dream).

483. *Cf.* Ge. 40: 16, 17.

484. The fellow-prisoners had evidently perceived in Joseph marks of wisdom, piety and beneficence——features characteristic of a prophet of God.

485. *i. e.*, in no time you will have from me the interpretation of your dreams : you shall know everything before you are served with your next meal.

486. *i. e.*, this gift of the interpretation of dreams.

487. *i. e.*, there is in thus no personal credit to me ; all this is God's free gift and blessing. Further, by making a distinct reference to the gift of God, Joseph distinguishes his power of true interpretation of dreams from the crudities of magicians and soothsayers.

488. (from the very first).

489. The Egyptians were of course ignorant of the Unity of God, and were for all practical purposes deniers of Resurrection. 'Presumably, this world appeared to the ancient Egyptian in a light so fine that in general he was unable to conceive of a time when it should be no more, and when no Egyptian should dwell any more on the banks of the Nile.' (DB. V. p. 181) Notice that it is the Qur'ān, not the Bible, that credits Joseph, as befits the character of a prophet, with this excellent discourse on true religion.

490. The founders of the Hebrew race and religion and well-known figures as preachers of the doctrine of unity. See also P. I n. 602.

491. *i. e.*, this religion of monotheism.

492. *i. e.*, the progeny of Abraham.

مُّتَفَرِّقُوْنَ خَيْرٌ اَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ۝ مَا تَعْبُدُوْنَ مِنْ دُوْنِهٖٓ اِلَّآ اَسْمَآءً سَمَّيْتُمُوْهَآ اَنْتُمْ وَاٰبَآؤُكُمْ مَّآ
اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ اَمَرَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ ذٰلِكَ الدِّيْنُ الْقَيِّمُ وَلٰكِنَّ اَكْثَرَ
النَّاسِ لَا يَعْلَمُوْنَ ۝ يٰصَاحِبَيِ السِّجْنِ اَمَّآ اَحَدُكُمَا فَيَسْقِيْ رَبَّهٗ خَمْرًا وَاَمَّا الْاٰخَرُ فَيُصْلَبُ فَتَاْكُلُ
الطَّيْرُ مِنْ رَّاْسِهٖ قُضِيَ الْاَمْرُ الَّذِيْ فِيْهِ تَسْتَفْتِيٰنِ ۝ وَقَالَ لِلَّذِيْ ظَنَّ اَنَّهٗ نَاجٍ مِّنْهُمَا اذْكُرْنِيْ عِنْدَ
رَبِّكَ فَاَنْسٰىهُ الشَّيْطٰنُ ذِكْرَ رَبِّهٖ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِيْنَ ۝ وَقَالَ الْمَلِكُ اِنِّيْٓ اَرٰى سَبْعَ بَقَرٰتٍ سِمَانٍ
يَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّسَبْعَ سُنْۢبُلٰتٍ خُضْرٍ وَّاُخَرَ يٰبِسٰتٍ يٰٓاَيُّهَا الْمَلَاُ اَفْتُوْنِيْ فِيْ رُءْيَايَ اِنْ

39. (يصاحبي . . . القهار) O my two fellow-prisoners![493] are sundry lords[494] better or Allah the One,[495] the Subduer?[496]

40. (ما تعبدون . . . يعلمون) You do not worship besides Him, but only names you have forged,[497] you and your fathers. Allah has not sent down for them any authority.[498] Judgement is but Allah's;[499] He has commanded that ye should worship none except Him. That is the right religion,[500] but most of the mankind know not.

41. (يصاحبي . . . تستفتين) O my two fellow-prisoners! as for one of you[501] he will pour out wine for his master,[502] and as for the other,[503] he will be crucified,[504] and the birds will eat *off* his head;[505] *thus* is decreed the affair of which you two enquired [506]

42. (وقال . . . سنين) And he said to one of them,[507] who he imagined would be saved: mention me[508] before your master.[509] But Satan caused him to forget to mention him to his lord.[510] So that he stayed in the prison for several years.[511]

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493. Noticeable is the deeply touching form of address.

494. (adored and worshipped by polytheistic peoples). In pagan ideology the universe is divided into separate departments, each department being presided over by its own deity.

495. *i. e.*, admitting of no duality or plurality in His nature or person.

496. *i. e.*, admitting of no partnership in His attributes. القهار as an epithet applied to God means, 'The Subduer of His creatures by His sovereign authority and power, and the Disposer of them as He pleaseth, with and against their will.' (LL).

497. *i. e.*, they have no existence whatever anywhere save in your imagination, they are names absolutely without any corresponding reality.

498. (either in reason or in Revelation).

499. *i. e.*, His alone is the all-inclusive Sovereignty. In the theocracy of

Islam, God is the only Sovereign, the only Law-giver. And this has a direct bearing on the political theory of the Islamic State.

500. Science has now established that monotheism, not polytheism, was the original religion of mankind. See Marston, *The Bible Comes Alive*, pp. 25, 250.

501. *i. e.*, the royal butler.

502. (as previously, and will be acquitted of the charge). *Cf.* Ge. 40: 12, 13.

503. *i. e.*, the royal baker.

504. (after being duly convicted).

505. *Cf.* Ge. 14: 18, 19. 'He told him that he had only three days in all to live, for that the [three] baskets signify that on the third day he should be crucified, and devoured by fowls.' ("Ant." II 5: 3).

506. *i.e.*, that is the true interpretation of your dreams.

507. (perhaps on the eve of his release).

508. (whose sentence has not even a semblance of justification).

509. (intimating to him that a person wholly innocent is undergoing imprisonment). 'But think on me when it shall be well with thee, and show kindness. I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.' (Ge. 40: 14, 15). 'When thou art in authority, do not overlook us in this prison, wherein thou wilt leave us, when thou art gone to the place we have foretold; for we are in prison not for any crime, but for the sake of virtue and sobriety are we condemned to suffer the penalty of malefactors.' (Ant," II 5:2)

510. 'Yet did not the chief butler remember Joseph, but forgat him.' (Ge. 40:23)

511. بضع سنين is any number of years from three to nine.

كُنْتُمْ لِلرُّءْيَا تَعْبُرُوْنَ ۝ قَالُوْٓا اَضْغَاثُ اَحْلَامٍ ۚ وَمَا نَحْنُ بِتَاْوِيْلِ الْاَحْلَامِ بِعٰلِمِيْنَ ۝ وَقَالَ الَّذِيْ
نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ اُمَّةٍ اَنَا اُنَبِّئُكُمْ بِتَاْوِيْلِهٖ فَاَرْسِلُوْنِ ۝ يُوْسُفُ اَيُّهَا الصِّدِّيْقُ اَفْتِنَا فِيْ سَبْعِ بَقَرٰتٍ
سِمَانٍ يَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّسَبْعِ سُنْۢبُلٰتٍ خُضْرٍ وَّاُخَرَ يٰبِسٰتٍ ۙ لَّعَلِّيْٓ اَرْجِعُ اِلَى النَّاسِ لَعَلَّهُمْ
يَعْلَمُوْنَ ۝ قَالَ تَزْرَعُوْنَ سَبْعَ سِنِيْنَ دَاَبًا ۚ فَمَا حَصَدْتُّمْ فَذَرُوْهُ فِيْ سُنْۢبُلِهٖٓ اِلَّا قَلِيْلًا مِّمَّا تَاْكُلُوْنَ ۝ ثُمَّ
يَاْتِيْ مِنْۢ بَعْدِ ذٰلِكَ سَبْعٌ شِدَادٌ يَّاْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ اِلَّا قَلِيْلًا مِّمَّا تُحْصِنُوْنَ ۝ ثُمَّ يَاْتِيْ مِنْۢ
بَعْدِ ذٰلِكَ عَامٌ فِيْهِ يُغَاثُ النَّاسُ وَفِيْهِ يَعْصِرُوْنَ ۝ وَقَالَ الْمَلِكُ ائْتُوْنِيْ بِهٖ ۚ فَلَمَّا

SECTION 6

43. (وقال . . . تعبرون) And the king said:[512] I saw[513] seven fat kine which seven lean ones are devouring and seven green corn-ears and seven *others* dry.[514] O chiefs! give me an answer in regard to my vision, if a vision you are at all able to interpret.[515]

44. (قالوا . . . بعلمين) They said: medleys of nightmare![516] and in the interpretation of nightmare[517] we are not skilled.

45. (وقال . . . فارسلون) Then the one of the two who was saved, now at length remembered and said: I shall declare to you interpretation thereof; so send me forth,[518]

46. (يوسف . . . يعلمون) Yūsuf, O saint![519] give an answer to us in regard to seven fat kine which seven lean ones are devouring and seven green corn-ears and seven others dry. Perchance I may return to the people:[520] perchance they may learn.

47. (قال . . . تاكلون) He said: you shall sow seven years as is *your* wont,[521] and what you reap leave in its ears,[522] except a little of it which you may eat.[523]

48. (ثم . . . تحصنون) Thereafter will come seven hard years which will devour what you have laid up beforehand for them, except a little which you shall preserve.[524]

49. (ثم . . . يعصرون) Thereafter will come another year when people[525] will have rain[526] and when they will press *grapes*.[527]

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512. (many days later, to his nobles).

513. (in a dream). For the Biblical description of Pharaoh's dreams see Ge. 41 : 1-8.

514. 'The Egyptians attached great significance to dreams.' (JE. VI. p. 252). 'Such a story was only conceivable in Egypt, where the goddes Hathor was worshipped in the form of a cow. And as there were seven districts each having its Hathor cow, hence the seven kine. In the tomb of Nefretiry, the beautiful wife

of Rameses II, the seven cows are to be seen accompanied by the bull-god, as if they were marching in a solemn procession . . . This is the picture that appeared to Pharaoh in his dream.' (Yahuda, *op. cit.* p. 8)

Hathor, the goddess of fruitfulness and Isis, the goddess of the fertile soil of the Delta, were both cow-headed. So 'kine would be a natural emblem of fruitful season's; and 'seven was a sacred number in Egypt.' (DB. II. pp. 772-73).

515. Dreams 'occupied a constant place in Egyptian life'; and 'the role allocated to them was much larger than is generally thought.' (ERE. V. p. 34). 'A belief in the significance of dreams was particularly characteristic of Egypt.' (EBi. c. 2586).

516. (only falsely resembling true visions divinely sent).

517. (so confused and jumbled). Dream, like events of waking consciousness, come direct from God as well as from elsewhere; and the king's dream, the court nobles pointed out, was not of the first variety.

518. (to the person, in prison, who will interpret it to me).

519. Or, 'O man of truth and variety!'

520. (who have sent me).

521. 'Egypt's staple industry was her agriculture. She early became a granary for surrounding world.' (EBr. VIII. p. 50). The natural symbol for nutrition among a people so essentially agricultural as the Egyptian was the commonest domestic animal the cow.

522. (so as to keep it preserved from the pests).

523. What so much disturbed the king and confused his nobles 'was not the appearence of the seven cows in itself, but the accompanying details, that there were fat and lean kine, that they were followed by seven full and seven empty ears of wheat . . . And that was where Joseph's wisdom came in, that he eliminated any connection of the time with the Beyond, but regarded the whole dream as a prognostication of happenings in the land itself'. (Yahuda, *op. cit.* p. 8).

524. (for seeding purposes). For the Biblical version of this piece of story see Ge. 41 : 34-36. 'The economic conditions of Egypt are, and always have been, peculiar. The fertility of the soil is dependent upon a system of irrigation, which can only be kept in proper order by the central government; and the cultivator falls into a state of dependency and indebtedness to it at the same time . . . Joseph did not do more than was consistent with the conditions of the country, with the age in which he lived, and with the position in which he found himself placed at the time.' (DB. II., p. 770). 'Famines of long duration . . . are not unknown in Egypt . . . The sepulchral inscription of one Baba, found at El-Kab in Upper Egypt, represents the deceased, in an enumeration of his virtues, as saying, "I collected corn, as a friend of the harvest god. I was watchful at the time of sowing. And when a famine arose, lasting many years, 'I distributed corn to the city each year of famine." The age of Baba (end of the 17th dyes) would coincide approximately

with that of Joseph; and it has ever been supposed that the famine referred to may be the same.' (DB. II. pp. 773-74).

525. Note that it is not Egypt but 'mankind' that is to have rain. This implies that the famine was not local but very widespread. 'The famine which took place in the time of Jacob was one of great extent, as it included Syria, Egypt, and the sources of the Nile, and was one of great severity and long duration.' (DB. I. p. 851).

526. 'The Pharaoh of Joseph is evidently resident in Lower Egypt', not at Thebes' (Rawlinson, *Ancient Egypt*, p. 146). And rains in Lower Egypt are frequent. 'Notwithstanding what some ancient authors write to the contrary, it often rains in Lower Egypt, and even snow has been observed to fall at Alexandria.' (Sale). See also EBr. VIII. p. 35. This disposes of the ignarant criticism of Noeldeke, that in Egypt ' rain is almost never seen.' (EBr. XV. p. 900, 11th Ed'.) Further, there is no mention in the Qur'ān of rain falling in *Egypt*. It is mankind, that is the people inhabiting other parts of the earth, adjacent to Egypt, that shall have rain, and not Egypt alone. And it is precisely the rains falling in these countries that occasion the inundations in the Nile—the proximate cause of the fertility of Egypt.

527. (grapes and other fruits). 'The custom of squeezing grapes into a cup is illustrated by Ebers from a text published by Navile from the temple at Edfu, where it is said that grapes squeezed into water formed a refreshing beverage, which was drunk by the king' (DB. II, p. 772).

جَآءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ النِّسْوَةِ الّٰتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي بِكَيْدِ
هِنَّ عَلِيمٌ ۝ قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِ ۚ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن
سُوٓءٍ ۚ قَالَتِ امْرَأَتُ الْعَزِيزِ الْـَٔانَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدتُّهُ عَن نَّفْسِهِ وَإِنَّهُ لَمِنَ الصّٰدِقِينَ ۝
ذٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَآئِنِينَ ۝

SECTION 7

50. (وقال . . . عليم) And the king said:[528] bring him[529] to me. Then when the messenger came to him, he said:[530] return to thy Lord, and ask him, what about the women who cut their hands? Verily my Lord is the Knower of their guile.[531]

51. (قال . . . الصدقين) He[532] said:[533] what was the matter with you when you solicited Yūsuf? They said: how perfect is God![534] we know not of any evil against him. The wife of 'Azīz said: now has the truth come to light.[535] It was I who sought to seduce him,[536] and he is of the truth-tellers.[537]

52. (ذلك . . . الخائنين) *He said:* that *I did* in order that he[538] may know that I did not betray him in secret, and that Allah guides not the guile of betrayers.[539]

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528. (to his officers, after the chief butler had repeated all this).

529. (who has so exquisitely interpreted the dream).

530. —confident as he was of his innocence—

531. In other words: my innocence is well established before God, but before I come out of the gaol I must see it vindicted by a free public inquiry.

532. *i.e.*, the king.

533. (to the Egyptian ladies).

534. See n. 461 above.

535. (and there is nothing for me but to make a plain confession).

536. (and it was not he who solicited me as I falsely accused him).

537. (in protesting his innocence). See nn. 426, 427, ff. and 463 above.

538. *i.e.*, the Potiphar.

539. *i.e.*, never allows it to prosper; never causes it to succeed.

وَمَآ أُبَرِّئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓ
إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ ﴿٥٣﴾ وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ
أَمِينٌ ﴿٥٤﴾ قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ
مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾ وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ
آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾ وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكِرُونَ ﴿٥٨﴾ وَلَمَّا جَهَّزَهُمْ
بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنْ

PART XIII

53. (وما . . . رحيم) Nor do I acquit myself.[1] Verily the self[2] *ever* urges to evil save that *self* on whom my Lord has mercy;[3] verily my Lord is Forgiving,[4] Merciful.[5]

54. (وقال . . . امين) And the king said: bring him to me.[6] I shall single him out for myself. Then when he spoke to him,[7] he said: thou art to-day with us high-placed, intrusted.[8]

55. (قال . . . عليم) He said: set me over the store-houses of the land;[9] I *shall be* a keeper knowing.[10]

56. (وكذلك . . . المحسنين) In this wise[11] We established Yūsuf in the land *so that* he might settle therein wherever he wished.[12] We bestow of Our mercy on whom We will, and We are not to waste the wage of the well-doers.[13]

57. (ولا . . . يتقون) And surely the wage of the Hereafter is better for those who believe and ever fear.

SECTION 8

58. (وجاء . . . منكرون) And[14] the brethren of Yūsuf[15] came and entered unto him,[16] and he recognised them, while they did not recognise him.[17]

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1. *i.e.*, my own self is no exception to this general rule; I do not hold that my self is above all evil propensities.

2. (of every human being).

3. (and whom He specially guards, such as the selves of the prophets).

4. (to the punishment).

5. (to His chosen servants in a special measure).

6. (and not keep him as a subordinate to the Potiphar). 'And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?' (Ge. 4 : 37, 38). According to ancient traditions, 'the king who made

Joseph his prime minister, and committed into his hands the entire administration of Egypt, was Apepia.' (Rawlinson, *Ancient Egypt*, p. 145). 'Two of the El-Amarna tablets show that a Semite held a position in Egypt quite analogous to that attributed to Joseph . . . The Pharaoh by whom Joseph was made the practical ruler of Egypt was one of the Hyksos kings." (JE. VII. pp. 251-52).

7. (and was still more impressed by him).

8. (with high offices) 'And Pharaoh said unto Joseph . . . Thou shalt be over my house, and according unto thy word shall all my people be ruled . . . See, I have set thee over all the land of Egypt.' (Ge. 41 : 39-41). 'And he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.' (Ge. 43-44). Joseph now 'enjoyed great honours from the King, who called him, ***Prothom Phanech***, out of regard to his prodigious degree of wisdom, for that name denotes *revealer of secrets*.' ("Ant." II. 6 : 1). See also n. 12 below.

9. 'With the viziership Joseph combined the office of director of the granaries.' (EBi. c. 2591). "He was appointed superintendent of the royal granaries with viceregal powers.' (VJE. p. 326).

10. 'The magazines had to be carefully guarded and replenished, for on this the life of thousands might depend.' (EBi. c. 2591).

11. *i.e.*, in this wonderful way.

12. (in sharp contrast to his confinement first in a well and then in prison) 'And Joseph went out over all the land of Egypt.' (Ge. 41 : 45). 'And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.' (Ge. 41:46).

13. (even in this world).

14. (after the famine had extended to such other countries as Palestine and Syria). 'And the dearth was in all lands; but in all the land of Egypt there was bread.' (Ge. 41 : 54). 'And the famine was over all the face of the earth . . . And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.' (Ge. 41 :56, 57), 'For the land of Canaan was grievously afflicted with the famine; and this great misery touched the whole continent'. ("Ant", II. 6 : 2).

15. *i.e.*, ten of them; Benjamin alone excepted.

16. (to purchase food for its price). 'And the sons of Israel came to buy corn among those that came : for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land.' (Ge. 42 : 5, 6).

17. Or 'unto them he was a stranger.' 'And Joseph's brethren came, and bowed down themselves before him with their faces to the earth . . . . And Joseph knew his brethren, but they knew not him'. (Ge. 42 : 6-8).

ابيكم ۚ الا ترون اني اوفي الكيل وانا خير المنزلين ۝ فان لم تاتوني به فلا كيل لكم عندي ولا تقربون ۝
قالوا سنراود عنه اباه وانا لفعلون ۝ وقال لفتينه اجعلوا بضاعتهم في رحالهم
لعلهم يعرفونها اذا انقلبوا الى اهلهم لعلهم يرجعون ۝ فلما رجعوا الى ابيهم قالوا يابانا منع منا الكيل
فارسل معنا اخانا نكتل وانا له لحفظون ۝ قال هل امنكم عليه الا كما امنتكم على
اخيه من قبل ۖ فالله خير حفظا ۖ وهو ارحم الرحمين ۝ ولما فتحوا متاعهم وجدوا بضاعتهم ردت
اليهم ۖ قالوا يابانا ما نبغي ۖ هذه بضاعتنا ردت الينا ۚ

59. (ولما . . . المنزلين) And when he had furnished them with their furnishing, he said: bring to me a brother of yours[18] from your father;[19] do you not see that I give full measure and *that* I am the best of hosts?[20]

60. (فان . . . تقربون) But if you do not bring him to me there shall be no measuring[21] for you from me[22] and you shall not approach me.[23]

61. (قالوا . . . لفعلون) They said: we will certainly solicit him of his father[24] and certainly we will do it.[25]

62. (وقال . . . يرجعون) And he said to his pages:[26] put their merchandise[27] into their packs; they will find it when they reach back to their household; perchance they may return.[28]

63. (فلما . . . لحفظون) Then when they returned to their father, they said: father, the measuring[29] has been denied us,[30] so send thou with us our brother, *and* we shall get *our* measure; and certainly we shall be his guards.[31]

64. (قال . . . الرحمين) He said: I can trust you with him only as I trusted you with his brother before:[32] Allah is the best Guard. He is the Most Merciful of the merciful.[33]

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18. *i.e.*, Benjamin, whom they said their father had kept with him.

19. (and then you will be able to get his share also).

20. (so be sure to bring him with you the next time ye visit us).

21. (of corn).

22. (for then I would conclude that you had no such brother and wanted to cheat me with one more share).

23. 'By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.' (Ge. 42 : 15).

24. *i.e.*, we will endeavour to turn his father from him, by blandishment or artifice, and to make him yield him us.

25. *i.e.*, we shall certainly do what we promise.

26. (confidentially, as the brethren were departing).

27. (with which they had bartered corn.) 'Then Joseph commanded to

fill their sacks with corn, and to restore every man's money into his sack, and to give them permission for the way.' (Ge. 42 : 25). He also commanded his steward privily to put the money which they had brought with them for the purchase of corn into their sacks, and to dismiss them therewith: who did what he was commanded to do.' (Ant." II. 6 : 4).

28. *i.e.*, visit us once more. Joseph did this with a view to give them an additional incentive to their coming back.

29. (of corn).

30. (unless we take our brother Benjamin with us). See Ge. 42 : 32-34.

31. (against any mischance). 'If thou wilt send our brother with us, we will go down and buy thee food : But if thou wilt not send him, we will not go down.' (Ge. 43 : 4-5). 'And Judah said unto Israel his father . . . I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.' (Ge. 43, 8, 9)

32. *i.e.*, little is the faith that I put in your promises and assurances.

33. (so in Him alone I put my trust).

ونمير اهلنا ونحفظ اخانا ونزداد كيل بعير ذلك كيل يسير ﴿٦٥﴾ قال لن ارسله معكم حتى تؤتون
موثقا من الله لتأتنني به الا ان يحاط بكم فلما اتوه موثقهم قال الله على ما نقول وكيل ﴿٦٦﴾ وقال يبني
لا تدخلوا من باب واحد وادخلوا من ابواب متفرقة وما اغني عنكم من الله من شيء ان الحكم الا لله
عليه توكلت وعليه فليتوكل المتوكلون ﴿٦٧﴾ ولما دخلوا من حيث امرهم ابوهم ما كان يغني عنهم من
الله من شيء الا حاجة في نفس يعقوب قضاها وانه لذو علم لما علمناه ولكن اكثر الناس لا يعلمون ﴿٦٨﴾

ولما دخلوا

65. (ولما . . . يسير) And when the opened their pack they found their merchandise returned to them; they said: father! what *more* can we desire? here is our merchandise returned to us,[34] we shall have portions for our family and shall guard our brother and shall add *another* measure of a camel-*load*;[35] this[36] is only an easy measure.[37]

66. (قال . . . وكيل) He said: I will by no means send him with you until you give us an assurance by Allah that you will bring him *back* to me, unless it *be that* you are prevented.[38] Then when they gave him their assurance, he said: Allah is Witness[39] over what we had said.

67. (وقال . . . المتوكلون) And he said: my sons! do not enter[40] by one gate,[41] but enter by different gates,[42] and I cannot avail you against Allah at all;[43] judgement is but Allah's. On Him I rely, and on Him let the relying rely.

68. (ولما . . . يعلمون) And when they entered as their father had enjoined them *to enter*, it[44] did not avail them against Allah[45] at all It was only a craving in the heart of Y'aqūb[46] that he satisfied, verily he was endued with knowledge, for We had taught him;[47] but most people know not.

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34. 'And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack.' (Ge. 43 : 35).

35. (to what we obtained the last time).

36. *i.e.*, the corn we have brought.

37. (and would not suffice for long).

38. (by some insuperable impediment, and are thus forcibly detained).

39. Jacob, as befits a prophet of God, again and again invokes God in the course of the whole transaction.

40. (the city).

41. —strangers as you will be in that foreign land—

42. (to avoid suspicion of being spies as well as to avert the evil eye). 'The belief that a glance can damage life and property ..was held also by the Jews in

Biblical times.' (JE. V., p. 280). Their father had commanded them not to show themselves all passing through one and the same gate, but that each one should enter at his own gate so that the evil eye should not hover over them.' (Rashi, *op. cit.*, p. 436). The belief in evil eye has been and is still very widely spread. 'Evil eye' is the common English term for an influence 'the belief in which may justly be described as both primeval and universal, and which is in many countries as current to-day as it was in prehistoric times. Its equivalent may be said to exist in every written language, living or dead . . . Bacon says there is a belief in a power of working evil which is ejaculated upon any object it beholds, that has existed in all times and in all countries. Notwithstanding modern science and education, this belief is as strong as ever it was; and, if this were the place, endless authentic stories might be adduced to prove it . . . In Scripture, envy and the evil eye are synonymous!' (ERE. V. p. 608). 'The blessing in Nu. 6 : 24-26 was intended to protect Israel against the evil eye.' (DB. IV. p. 605). For the OT references to the evil eye see Dt. 28 : 54-56, Is. 13 : 18, Ps. 92 : 11, Ps. 23 : 6, 28 : 22. And for the NT references see Mt. 6 : 22-23, 20 : 18, MK. 7 : 22, LK. 11 : 34.

43. (with any precaution or advice of mine).

44. *i.e.*, the caution advised by Jacob.

45. *i.e.*, against His decree.

46. (arising from a feeling of confession).

47. *So He knew and understood perfectly well that no human prudence could be really effective unless willed by God.

عَلٰى يُوسُفَ اٰوٰى اِلَيْهِ اَخَاهُ قَالَ اِنِّىْ اَنَا اَخُوْكَ فَلَا تَبْتَئِسْ بِمَا كَانُوْا يَعْمَلُوْنَ ۞ فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ
جَعَلَ السِّقَايَةَ فِىْ رَحْلِ اَخِيْهِ ثُمَّ اَذَّنَ مُؤَذِّنٌ اَيَّتُهَا الْعِيْرُ اِنَّكُمْ لَسٰرِقُوْنَ ۞ قَالُوْا وَاَقْبَلُوْا عَلَيْهِمْ مَّاذَا
تَفْقِدُوْنَ ۞ قَالُوْا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَآءَ بِهٖ حِمْلُ بَعِيْرٍ وَّاَنَا بِهٖ زَعِيْمٌ ۞ قَالُوْا تَاللّٰهِ لَقَدْ عَلِمْتُمْ
مَّا جِئْنَا لِنُفْسِدَ فِى الْاَرْضِ وَمَا كُنَّا سٰرِقِيْنَ ۞ قَالُوْا فَمَا جَزَآؤُهٗ اِنْ كُنْتُمْ كٰذِبِيْنَ ۞ قَالُوْا جَزَآؤُهٗ مَنْ وُّجِدَ
فِىْ رَحْلِهٖ فَهُوَ جَزَآؤُهٗ كَذٰلِكَ نَجْزِى الظّٰلِمِيْنَ ۞ فَبَدَاَ بِاَوْعِيَتِهِمْ قَبْلَ وِعَآءِ اَخِيْهِ ثُمَّ اسْتَخْرَجَهَا مِنْ
وِّعَآءِ اَخِيْهِ كَذٰلِكَ

SECTION 9

69. (ولما . . . يعملون) And when they entered unto Yūsuf, he betook his *full* brother to himself *and* said:[48] I am thy *own* brother Yūsuf, so do not grieve over what they[49] have been doing.[50]

70. (فلما . . . لسرقون) And when he had furnished them with their furnishing,[51] he placed the drinking-cup[52] in his brother's pack.[52-A] Thereafter[53] a crier cried, caravan men! you are thieves.[53-A]

71. (قالوا . . . تفقدون) They said, as they turned to them : what is it that you are missing?

72. (قالوا . . . زعيم) They[54] said: we miss the royal cup and for him who brings it *shall be* a camel-load,[55] and of him I[56] am a guarantor.

73. (قالوا . . . سرقين) They said by God! assuredly you know[57] that we have not come to work corruption in the land, nor we have been thieves.

74. (قالوا . . . كذبين) They said: what shall be the penalty of him,[58] if you are *found* liars?[59]

75. (قالوا . . . الظلمين) They said : his penalty is that he in whose pack it is found shall *himself* be the recompense thereof:[60] thus we recompense the wrongdoers.[61]

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48. (when alone with him).

49. *i.e.*, the ten brethren.

50. (to us from envy). And Joseph also confided to him that he would employ a stratagem to retain him with himself.

51. (while they were departing).

52. (which was also used to measure corn).

52-A. And he commanded the steward of his house, saying, Fill the man's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.' (Ge. 44: 1-2).

53. *i.e.*, as they started on their journey.

53-A. This man must have been the steward of the royal guest-house. (*Cf.* Ge, 44 : 3-6).

54. *i.e.*, officers deputed to search the suspected caravan.

55. (of corn, as reward).

56. This personal pronoun may refer either to Joseph or to one of his subordinate officials.

57. (as you must have found by our conduct).

58. (who as the result of our search shall be found to have stolen it).

59. (in your denying the guilt).

60. (and he shall be made a bondman in satisfaction of the same). 'With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.' (Ge. 44 : 9).

61. *i.e.*, this is the law among us, the descendants of Abraham.

كدنا ليوسف ما كان ليأخذ أخاه في دين الملك إلا أن يشاء الله نرفع درجت من نشاء وفوق كل ذي
علم عليم ۝ قالوا إن يسرق فقد سرق أخ له من قبل فأسرها يوسف في نفسه ولم يبدها لهم قال
أنتم شر مكانا والله أعلم بما تصفون ۝ قالوا يأيها العزيز إن له أبا شيخا كبيرا فخذ أحدنا مكانه
إنا نرىك من المحسنين ۝ قال معاذ الله أن نأخذ إلا من وجدنا متاعنا عنده إنا إذا لظلمون ۝ فلما
استيئسوا منه خلصوا نجيا قال كبيرهم ألم تعلموا أن أباكم قد أخذ عليكم موثقا من الله ومن قبل

76. (فبدأ . . . عليم) Then he[62] began with their sacks before the bag of his brother;[63] then he brought it forth from the bag of his brother.[64] In this wise We contrived for Yūsuf.[65] He was not to get his brother by the law of the king,[66] except that Allah willed.[67] We exalt in degrees[68] whom We will, and above every knowing one is a Knower.[69]

77. (قالوا . . . تصفون) They[70] said: if he steals, then[71] a brother of his has stolen afore.[72] But Yūsuf concealed it in himself, and disclosed it not to them. He said;[73] you are in evil plight,[74] and Allah is the Best Knower of what you ascribe.

78. (قالوا . . . المحسنين) They said: O 'Azīz[75] verily he has a father, an old man very aged;[76] so take one of us in his stead;" verily we perceive thee *to be* of well-doers.

79. (قال . . . لظلمون) He said: God forbid that we should take anyone but him with whom we found our stuff;[78] verily we then[79] should be the wrong-doers.

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62. *i.e.*, Joseph, or one of his deputies.

63. 'Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest.' (Ge. 44 : 11, 12).

64. 'And the cup was found in Benjamin's sack' (Ge. 44 : 12).

65. (a stratagem carried out so neatly and finely at every stage).

66. (of Egypt). In the law of Egypt the thief was not reduced to servitude, but was scourged, and obliged to restore the double of what he had stolen.

67. (by inspiring into Joseph the course of His universal Plan).

68. (of knowledge and wisdom).

69. *i.e.*, human knowledge, howsoever profound, is after all relative; in God alone Perfection dwells. The passage is introduced as a corrective to human conceit.

70. *i.e.*, the ten brethren.

71. —it is not surprising, as—

72. The alusion is to the following little story. Joseph, when he was a child, had taken away and destroyed an idol of gold belonging to his maternal grandfather so that he might not worship it.

73. (with himself).

74. *i. e.*, guilty of a far worse crime than Joseph and Benjamin whom you so falsely accuse of theft.

75. Joseph was now the Potiphar.

76. (who loves Benjamin passionately). 'Then Judah came near unto him, and said: O my Lord . . . Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die.' (Ge. 44: 18, 30-31). 'Then Judah came near unto him, and said: O my Lord . . . . let thy servant abide instead of the lad a bondman to my Lord, and let the lad go up with his brethren.' (Ge. 44: 18, 33).

77. (as a slave, and allow Benjamin to go with us).

78. 'And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.' (Ge. 44: 17).

79. *i. e.*, in that case; if we did such injustice.

مَا فَرَّطْتُمْ فِي يُوسُفَ ۖ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ۖ وَهُوَ خَيْرُ الْحَاكِمِينَ ۝ ارْجِعُوا إِلَىٰ
أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ۝ وَاسْأَلِ الْقَرْيَةَ
الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَادِقُونَ ۝ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ
عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ۝ وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسَفَىٰ عَلَىٰ يُوسُفَ
وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ۝ قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ
مِنَ الْهَالِكِينَ ۝

SECTION 10

80. (فلما . . . الحكمين) Then when they despaired of him[80] they counselled together privately. The eldest of them said: do you not remember that your father has taken an assurance from you before Allah?[81] and earlier you have been remiss *in your duty* in respect of Yūsuf; so I will by no means go forth from the land[82] until my father gives me leave[83] or Allah judges for me,[84] and He is the Best of judges.

81. (ارجعوا . . . حفظين) Return to your father and say: father! verily thy son has stolen, and we testify not save according to what we know,[85] and of the unseen we could not be watchers.[86]

82. (وسئل . . . لصدقون) And inquire of the people[87] of the city where we have been[88] and of the caravan with whom we have travelled hither;[89] and verily we speak truth.

83. (قال . . . الحكيم) He[90] said: nay! your minds have embellished for you an affair.[91] So patience is comely.[92] Perchance Allah may bring them all[93] to me;[94] verily He! only He is the Knowing,[95] the Wise.[96]

84. (وتولى . . . كظيم) And he turned away from them,[97] and said:[98] O my grief for Yūsuf! and his eyes were whitened[99] with grief, and he was choked with sorrow.

85. (قالوا . . . الهلكين) They said:[100] by Allah, thou wilt not cease remembering Yūsuf until thou art wizened[101] or thou be of the dead.

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80. *i. e.*, of moving Joseph. The pronoun refers to Joseph.

81. See verse 66.

82. (of Egypt).

83. (to return to him).

84. (*i. e.*, God decrees in our favour by softening the heart of the Egyptian Vizier, and Benjamin is set free.)

85. (by our personal knowledge; as eye-witness).

86. (when We gave you our solemn promise) *i. e.*, had we known that he would commit theft we would not have given you the pledge to bring him back safely.

87. (through thy own trusted agents, if our statement is not worthy of credence).

88. *i. e.*, of the inhabitants of the capital of Egypt.

89. (and they will support our statement).

90. (who knew Benjamin too well to believe that he had committed theft).

91. See P. XII. n. 400.

92. See P. XII, n. 401.

93. *i. e.*, Joseph, Benjamin and the eldest son now detained in Egypt.

94. So unfailing and unswerving was Jacob's faith in the goodness of God!

95. *i. e.*, so He knows well the whereabouts of my three sons.

96. *i e.*, so He will restore them to me at an opportune moment.

97. (in sorrow and grief).

98. (now that this latest wound was fresh).

99. *i. e.*, his sight grew dim and his pupils lost their deep blackness, becoming of a pearl colour.

100. (resenting his excessive love for Joseph).

101. (by this excessive affection and affliction). حرض is one who though not actually dead is on the point of death.

قَالَ إِنَّمَآ أَشْكُوا بَثِّي وَحُزْنِيٓ إِلَى اللّٰهِ وَأَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُونَ ۝ يٰبَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِن يُوسُفَ وَأَخِيهِ
وَلَا تَايْـَٔسُوا مِن رَّوْحِ اللّٰهِ ۖ إِنَّهُ لَا يَايْـَٔسُ مِن رَّوْحِ اللّٰهِ إِلَّا الْقَوْمُ الْكٰفِرُونَ ۝ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا
يٰٓأَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضٰعَةٍ مُّزْجٰىةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ ۖ إِنَّ اللّٰهَ
يَجْزِي الْمُتَصَدِّقِينَ ۝ قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جٰهِلُونَ ۝ قَالُوٓا أَءِنَّكَ لَأَنتَ
يُوسُفُ ۖ قَالَ أَنَا يُوسُفُ وَهٰذَآ أَخِي ۖ قَدْ مَنَّ اللّٰهُ عَلَيْنَآ ۖ إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللّٰهَ لَا يُضِيعُ
أَجْرَ الْمُحْسِنِينَ ۝ قَالُوا تَاللّٰهِ لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا وَإِن كُنَّا لَخٰطِـِٔينَ ۝

86. (قال . . . تعلمون) He said: I only bewail my anguish and sorrow unto Allah,[102] and I know from Allah what you know not.[103]

87. (يبني . . . الكفرون) My sons! go and ascertain about Yūsuf and his brother,[104] and despair not of the mercy of Allah; none despair of the mercy of Allah except a people disbelieving.[105]

88. (فلما . . . المتصدقين) And when they entered unto him,[106] they said:[107] O 'Azīz! distress[108] has seized us and our family and we have brought scant goods,[109] so give us full measure[110] and be charitable to us;[111] verily Allah rewards the charitable.[112]

89. (قال . . . جهلون) He said:[113] remember what you did[114] to Yūsuf and his brother while you were ignorant,[115]

90. (قالو . . . المحسنين) They said:[116] art thou Yūsuf? He said: I am Yūsu and this is my brother; Allah has surely been gracious to us;[117] verily he who fears *God*[118] and endures *affliction*,[119] then Allah leaves not the wage of well-doers to waste.

91. (قالوا . . . لخطئين) They said:[120] verily Allah has chosen thou above us,[121] and we have been sinners indeed.

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102. (and make no complaint to any mortal).

103. (of His mercy and loving-kindness; of His beneficient dealings with men).

104. (and seek the means of his delivery).

105. A true man of faith never gives up his hope in God; it is only those wanting in faith who mistrust His goodness.

106. (at the end of their next journey to Egypt).

107. (with a view to moving Joseph to pity).

108. *i. e.*, extreme want and hunger.

109. *i. e.*, barter of very little purchasing value.

110. (of corn, out of pity, disregarding the worthlessness of our barter).

111. Or, 'bestow alms on us.'

112. Or 'the almsgivers'. The effect of this humiliating prayer, coming as it did from persons so hauahty and arrogant as the ten brethren were, on a man of God like Joseph, can easily be imagined.

113. ——moved greatly to pity and compassion, Joseph could no longer hold himself——

114. (so wantonly, by way of persecution).

115. (of the consequences of your actions). This he said half excusing their malicious conduct.

116. (ejaculating in wonder).

117. (by preserving us and by bringing us together).

118. (and shuns evil).

119. (with his faith in God remaining unshaken).

120. (exclaiming in penitence).

121. (and now we realize the justice of this preference).

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ۝ اذْهَبُوا بِقَمِيصِي هَٰذَا فَأَلْقُوهُ
عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ۝ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ
يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ ۝ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ۝ فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ
وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ۝ قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا
ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ۝ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۝ فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ
أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ

92. (قال . . . الرحمين) He said; no reproach on you today;[122] may Allah forgive you, and He is the Most Merciful of the merciful[123]

93. (اذهبوا . . . اجمعين) Go with this shirt of mine and cast it upon my father's face; he shall become clear-sighted;[124] and bring to me all your family.

SECTION 11

94. (ولما . . . تفندون) And when the caravan[125] had departed their father said:[126] surely I feel the breath of Yūsuf, if you do not think I am doting.[127]

95. (قالوا . . . القديم) They[128] said: by Allah! thou art in thy old-time illusion.[129]

96. (فلما . . . تعلمون) Then when the bringer of the glad tidings arrived, he cast it upon his face and he became clear-sighted. He said: did not I tell you,[130] that I knew from Allah what you knew not.[131]

97. (قالوا . . . خطئين) They said: father! pray for us forgiveness of our sins,[132] verily we have been sinners.

98. (قال . . . الرحيم) He said: presently[133] I shall pray of my Lord for forgiveness for you, verily He! only He is the Forgiving, the Merciful.

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122. (from me) In identical language did the holy Prophet freely forgive a whole population of his worst foes who were entirely at his mercy, when he entered into Makka as a conqueror at the head of a powerful army.

123. (so He also is sure to forgive you).

124. (once more, and his full sight will be restored to him).

125. (from Egypt for Canaan).

126. (to those around him).

127. (and thus dismiss the thing as incredible).

128. *i. e.*, those about Jacob.

129. *i. e.*, steeped in thy delusion that Joseph is still living and that he shall meet thee.

130. (when you were incredulous of my words).

131. (and now all of you see my faith justified).

132. (and forgive them thouself).

133. *i. e.*, at the most suitable time; presumably in the early hours of the morning.

آمِنِينَ ۝ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَٰذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ
جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ
الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ۝ رَبِّ قَدْ آتَيْتَنِي مِنَ
الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي
مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ۝ ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا
أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ۝ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ

99. (فلما . . . آمنين) Then when they[134] entered unto Yūsuf,[135] he betook his parents[136] to himself[137] and said:[138] enter Miṣr, Allah willing, in security.[139]

100. (ورفع . . . الحكيم) And he raised his parents to the throne, and they[140] fell down before him prostrate.[141] And he said:[142] father! this is the interpretation of my dream aforetime,[143] my Lord has now made it *come* true;[144] and surely He did well by me when he took me forth from the prison,[145] and has brought you from the desert after Satan had stirred strife between me and my brethren;[146] verily my Lord is Subtle[147] to whom He will. Verily He, only He, is the Knowing,[148] the Wise.[149]

101. (رب . . . بالصلحين) My Lord![150] Thou hast given me[151] of the dominion,[152] and hast taught me of the interpretation of discourse,[153] Creator of the heavens and the earth! Thou art my Patron in the world and the Hereafter.[154] Make me die a Muslim and join me[155] with the righteous.

102. (ذلك . . . يمكرون) This[156] is of the tidings of the unseen,[157] which We Reveal to thee.[158] Nor wast thou with them[159] when they resolved on their affair while they were plotting.

134. *i. e.*, the whole family.

135. (towards the end of their journey, at the frontier of Egypt, where Joseph had gone forth to receive them). 'And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen.' (Ge. 46 : 29).

136. Joseph's own mother had been dead since his childhood; it was her sister Leah who had brought him up, and had married his father.

137. (and received them in a manner worthy of their honour).

138. (to his whole family).

139. 'And Joseph placed his father and brethren and gave them a possession in the land of Egypt in the best of the land.' (Ge. 47 : 11) For Miṣr see p. XI. n. 368.

140. *i. e.*, his parents and brethren.

141. (as was the Hebrews' customary mode of obeisance).

142. (in acknowledging his gratitude to God).

143. See verse 4.

144. Note that Joseph in keeping with his character as a prophet of God is all humility and attributes everything good and worthy, not to himself but to the grace of God.

145. Joseph refrains from referring to his confinement in the well, from a motive of generosity, lest his brethren might be abashed.

146. So it is the devil, not the brethren themselves, who is responsible for the relentless and inhuman persecution of Joseph! Could magnanimity go further?

147. *i. e.*, knowing with respect to the subtleties and niceties of things and affairs.

148. *i. e.*, acquainted with every subtlety in accordance with His perfect wisdom.

149: *i. e.*, One who manages every nicety with perfect wisdom.

150. Thus Joseph prayed, when after a long happy life he felt an earnest yearning to return to his Lord.

151. (by way of material gifts).

152. 'After the king, the vizier is the highest dignity in the state with all the rights and powers accruing to the king. In a word he replaces the king.' (Yehuda, *op. cit.*, p. 16) Joseph was the *de facto* 'ruler over all the land of Egypt.' (Ge. 41; 43).

153. (by way of spiritual gifts).

154. Once more the sense of modesty in Joseph's prayer is transparent.

155. (after death).

156. (full and true history of Joseph).

157. *i. e.*, unknown to them in any other way.

158. (O Prophet!) It is only through Divine revelation that the Prophet comes to know of this story in its true details.

159. *i. e.*, Joseph's brethren.

بِمُؤْمِنِينَ ۝ وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ۝ وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ۝ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ۝ أَفَأَمِنُوٓا۟ أَن
تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۝ قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى
ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ۝ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ
إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ ۗ أَفَلَمْ يَسِيرُوا۟

103. (وما . . . بمؤمنين) And most of the people, though thou desiredest ardently, are not going to be believers.[160]

104. (وما . . . للعلمين) And thou[161] dost not ask of them[162] *any* wage for it,[163] it[164] is but an admonition[165] to the worlds.

SECTION 12

105. (وكاين . . . معرضون) And how many a sign[166] in the heavens and the earth they[167] pass by, while they are averse therefrom.

106. (وما . . . مشركون) And most of them[168] do not believe in Allah except *as* associators.[169]

107. (افامنوا . . . يشعرون) Are they then secure against *this, that* there may come upon them an overwhelming of Allah's torment,[170] or that there may come upon them the Hour of a sudden while they perceive not?[171]

108. (قل . . . المشركين) Say thou :[172] this is my way; I call to Allah *resting* upon an insight—I, and whoso follows me. Hallowed be Allah![173] and I am not of the associators.[174]

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160. (in spite of every convincing argument).

161. (O Prophet!).

162. *i. e.*, the infidels.

163. *i. e.*, for the preaching and publishing of the Qur'ān.

164. *i. e.*, the Holy Qur'ān.

165. (so whosoever denies it, does so to his own peril). The mission of Islam is thus unequivocally universal. The true faith is to be preached to all nations, and the whole of human race is to be summoned to the belief in the One God.

166. (of His unity, providence and omnipotence).

167. *i. e.*, the infidels.

168. *i. e.*, mankind, people is general.

169. *i. e.*, attributing partners to Him in spite of their profession of monotheism. The description covers not only the open idolatry of the polytheistic peoples but also its veiled forms such as Christolatry, Mariolatry, the worship of heroes, the adoration of saints and the deification of Reason. This may also have a reference

to the pseudo-monotheism of the Greek philosophers, specially of Plato, who in common with others was never "fully monotheistic, even if he shows a strong tendency in that direction now and again .... His divinity is and remains God and yet gods at the same time, and he continues to use the singular and the plural with an indifference which seems to us thoroughly perverse.' (Gurlae's *Plato's Thought*, p. 178).

170. غاشية من عذاب signifies, 'punishment that is general, or universal, in its extent.' (LL)

171. (its approach).

172. (O Prophet! to the infidels).

173. *i. e.*, He is above all taint of being joined by others.

174. 'This hatred of idolatry has been found even among the most uncivilized followers of the Prophet .... In this horror of all objective symbols, in the simplicity of its liturgical forms, in the absence of a priestly class, and therefore of all belief in such doctrines as apostolical succession, inherent sanctity, indissoluble vows, the duty of confession or powers of absolution, Islam stands alone among the religions of the world'. (Bosworth Smith, *op. cit.*, pp. 265-266).

فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ۝ حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ۝ لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَٰكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ۝

109. (وما . . . تعقلون) And we sent not before thee *any* save men[175] unto whom We revealed[176] from among the people of the towns.[177] Have then they not travelled about in the land?[178] Have they observed how has been the end of those before them?[179] And surely the abode of the Hereafter is best for the *God*-fearing. Do you not then reflect?

110. (حتى . . . المجرمين) *Respited were they*[180] until when the messengers[181] had despaired[182] and imagined that they were deluded,[183] there came unto them Our succour;[184] and whosoever We willed was delivered.[185] And Our wrath is not warded off[186] from a sinning people.[187]

111. (لقد . . . يؤمنون) Assuredly in their stories[188] is a lesson[189] for men of understanding. It[190] is not a discourse concocted but a confirmation of what went before it, and a detailing of everything,[191] and a guidance and a mercy to a people who believe.

175. *i. e.*, mortals of flesh and bone, not angels or immortals.

176. (Our will).

177. *i. e.*, all of them lived in human habitations; none of them was a denizen of the heaven.

178. (and noticed the ancient ruins).

179. (of the ancient infidels).

180. *i. e.*, the former generations of the infidels.

181. (alarmed at the very great length of respite).

182. (of their success and the Divine succour in the near future).

183. (in their expectation of the Divine succour being near at hand).

184. (which was due to be sure, but not due at a date expected by the apostles).

185. (and the rest We destroyed).

186. (though it may be deferred for the time being).

187. (so let the pagans of Makka beware of their ultimate fate).

188. *i. e.*, in the histories of the former prophets and their peoples.

189. (by which one may take warning or example). Narratives in Qur'ān have invariably to point a moral, to teach that God has always finally rewarded the righteous and punished the wicked.

190. *i. e.*, the Holy Qur'ān.

191. (necessary to a perfect faith).

Sūrat-ur-R'ad

The Thunder. XIII

(Makkan, 6 Sections and 43 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الرا . . . يؤمنون) Alif. Lam. Mim. Ra.[192] These are the verses of the Book. And what is sent down to thee[193] from thy Lord is the truth,[194] but most of the people believe not.

2. (الله . . . توقنون) Allah it is who has raised the heavens without the pillars[195] you can see, then He established *Himself* on the Throne[196] and subjected the sun and the moon[197] *to Himself* each running to a period determined.[198] He directs the affair[199] and details the signs,[200] that haply you may be convinced of the meeting with your Lord.[201]

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192. See P. I n. 28.

193. (O Prophet).

194. (and therefore these verses ought to have been believed in).

195. *i. e.*, without any visible support. 'The pillars that are not seen being his power.' (LL)

196. (of authority and majesty). See P. VIII, n. 485.

197. (to His laws and to do service). So that these awe-inspiring luminaries are mere helpless creatures, and there are no such absurd things as solar and lunar 'gods', whose cult has been common among polytheistic nations. 'It is no exaggeration to say,' observe Sir William Jones and Dr. E. B. Tylor, 'that one great fountain of all idolatry in the four quarters of the globe was the veneration paid by men to the sun.' (PC. II. p, 286) 'Moon-worship, naturally ranking below Sun-worship

in importance, ranges through nearly the same district of culture.' (p. 299).

198. *i. e.*, in accordance with the fixed laws of nature, governed and regulated by the will of God.

199. (of His whole creation with supreme justice and wisdom). *i. e.*, He is not only the Creator, but also the constant Ruler and the continuous Governor.

200. (of His unity, might and providence, both in the Holy Qur'ān and in the universe).

201. (by reflecting thereon).

اليل النهار ان في ذلك لايت لقوم يتفكرون ۝ وفي الارض قطع متجورت وجنت من اعناب وزرع و
نخيل صنوان وغير صنوان يسقى بماء واحد ونفضل بعضها على بعض في الاكل ان في ذلك لايت
لقوم يعقلون ۝ وان تعجب فعجب قولهم ءاذا كنا تربا ءانا لفي خلق جديد اولئك الذين كفروا بربهم
واولئك الاغلل في اعناقهم واولئك اصحب النار هم فيها خلدون ۝ ويستعجلونك بالسيئة قبل
الحسنة وقد خلت من قبلهم المثلت وان ربك لذو مغفرة للناس على ظلمهم وان ربك لشديد
العقاب ۝ ويقول الذين

3. (وهو . . يتفكرون) And He it is who has stretched the earth,[202] and placed therein firm mountains[203] and rivers,[204] and of every fruit He has placed therein two in pairs.[205] He covers the night with the day; verily in that are signs for a people who ponder.[206]

4. (وفى . . . يعقلون) And in the earth are regions adjoining[207] and gardens of vine and corn-fields,[208] and palm-trees clustered and single, watered by the same water; *yet* some We make excel others in food.[209] Verily in that[210] are signs[211] for people who reflect.

5. (وان . . . خلدون) And shouldest thou marvel,[212] then marvellous[213] is their[214] saying: when we have become dust, shall we be in a new creation?[215] These are they who disbelieved in their Lord;[216] and these!—shackles round their necks; and these shall be the fellows of the Fire *as* abiders therein.

6. (ويستعجلونك . . العقاب) And they ask thee[217] to hasten the evil[218] before the good,[219] while examples have already gone forth before them.[220] And thy Lord is Owner of forgiveness[221] to mankind despite their wrong-doing; and verily thy Lord is Severe in requital.[222]

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202. (which is neither a goddess nor a Mother, but a helpless created being like the rest of the universe).

203. (which are neither the home nor the embodiment of the Divine power, as assumed by superstitious communities). 'There are few peoples who have not looked upon mountains with awe and reverence, or who have not paid worship to them as to gods or spirits associated with them in various ways.' (ERE. VIII, p. 863).

204. (which are neither 'mothers' nor 'protectors' as imagined by polytheistic peoples). 'Rivers are often worshipped as such——*e. g.*, by the Celts who regard them as divine or as fertile mothers, while in Egypt the Nile was worshipped as a man.' (ERE. IX, p. 204) In India the cult of the Ganges, the Jamna, the Sarju, the Bhagirathi, the Nerbada, and other rivers is too well known to need description.

205. Pairs such as sweet and sour, large and small, etc. It may also refer to sex in plants.

206. All these grand performances testify to His eternal power and Godhead.

207. (yet with different propensities some fruitful, others barren, some plain, some hilly, etc.).

208. It is God Almighty who grows all corn and vegetations, and there are no such absurdities as a 'corn-god' or a 'vegetation-god.'

209. *i. e.*, all fed and watered the same way, yet so different in yielding the harvests.

210. *i. e.*, in all these diversities, in spite of fundamental uniformity.

211. (of Allah's providence).

212. (O Prophet! at the infidels' denying the Resurrection).

213. (because of its being so foolish and so devoid of reason).

214. *i. e.*, the pagans'.

215. The argument is : creation is the everyday experience of pagans, why should they be incredulous at all of renewed creation?

216. (thereby: by denying the fact of Ressurrection).

217. (O Prophet! by way of challenge).

218. *i. e.*, the Divine punishment.

219. *i. e.*, before the expiry of the good ; before their term of respite is over. They provoke thee to call down the Divine wrath on them for their impertinence.

220. (of the destruction of ancient infidel nations, and this ought to serve as an eye-opener).

221. (as a rule).

222. (at its proper occasion).

كفروا لولا أنزل عليه آية من ربه إنما أنت منذر ولكل قوم هاد ۝ الله يعلم ما تحمل كل أنثى وما
تغيض الأرحام وما تزداد وكل شيء عنده بمقدار ۝ علم الغيب والشهادة الكبير المتعال ۝ سواء
منكم من أسر القول ومن جهر به ومن هو مستخف باليل وسارب بالنهار ۝ له معقبت من بين
يديه ومن خلفه يحفظونه من أمر الله إن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم وإذا أراد الله
بقوم سوءا فلا مرد له وما لهم من دونه من وال ۝ هو الذي يريكم البرق خوفا وطمعا وينشئ
السحاب الثقال ۝ ويسبح الرعد

7 (ويقول . . هاد) And those who disbelieve say: why is not a sign[223] sent down to him from his Lord?[224] Thou art but a warner,[225] and to every people there is a guide.

SECTION 2

8. (الله . . . بمقدار) Allah knows what every female bears[226] and what the wombs want and what they exceed,[227] and with Him everything is in *due* measure—[228]

9. (علم . . . المتعال) Knower of the hidden and the manifest! the Great! the Exalted![229]

10 (سواء . . . بالنهار) Alike *to him*[230] is he among you who hides the word and he who proclaims it, and he who hides himself in the night and he who goes about freely in the day.[231]

11. (له . . وال) For each[232] one are attendant angels,[233] before him and behind him. They guard him with Allah's command.[234] Verily Allah alters not what is with a people,[235] until they[236] alter what is within them.[237] And when Allah intends evil to a people,[238] there is no turning it back, nor is for them any patron, beside Him.[239]

12. (هو . . . الثقال) He it is who shows lightning to you[240] for inspiring fear[241] and hope,[242] and brings up the heavy clouds.[243]

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223. *i. e.*, a miracle such as we desire. A miracle, in Islamic phraseology, is an event deviating from the usual course of events, appearing at the hands of him who claims to be a prophet, as a challenge to those who deny this, of such a nature that it makes it impossible for them to produce the like of it. It is God's testimony to the truth of his prophets, but clearly an act of God, not of the prophet. See also P. I. nn. 534, 538, P. VII. nn. 374, 681.

224. *Cf.* the NT :—'An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah.' (Mt. 12: 39).

225. (and not a wonder-worker, O Prophet!). Clearly the Holy Qur'ān treats the miraculous as subordinate to the moral evidence of the Prophet's mission.

226. (in her womb, whether it is a male or female, etc.).

227. 'The wombs' falling short of completion, and of their exceeding therein, is in respect of the body of the factors, and the period of gestation, and the number borne.' (LL)

228. *i. e.*, His knowledge is absolutely perfect and comprehensive, the female womb only serving as an example or a type.

229. 'above the description of the attribute of the created being.' (LL)

230. (in respect to His omniscience).

231. *i. e.*, to Him everything big or small, open or secret, is known equally well.

232. *i. e.*, for everyone.

233. *i. e.*, succeeding one another by turns.

234. Not only is God's knowledge perfect and all-comprehensive, but great also is His solicitude for everyone of His creatures. This refutes and repudiates those polytheistic religions which hold their 'chief God' to be entirely unconcerned with the affairs of the world.

235. *i. e.*, their state of grace.

236. (themselves).

237. (by constant disobedience).

238. (in consequence of their persistent unruliness in the face of warnings and reminders).

239. *i. e.*, when at long last the sinner has drawn upon himself the Divine wrath, there is none to hold it back.

240. So lightning, as a created, natural force, like all other natural forces, is a mere inanimate instrument in God's hands; and thunderstorm is not a semi-divine Being who, as taught by certain superstitious religions, could harm anybody.

241. (lest it may strike).

242. (that it may be the harbinger of plentiful rains).

243. (with rains).

بِحَمْدِهٖ وَالْمَلٰٓئِكَةُ مِنْ خِيفَتِهٖ ۚ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَّشَآءُ وَهُمْ يُجَادِلُونَ فِي اللّٰهِ ۚ وَهُوَ شَدِيدُ
الْمِحَالِ ﴿١٣﴾ لَهٗ دَعْوَةُ الْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهٖ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطِ كَفَّيْهِ إِلَى
الْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهٖ ۚ وَمَا دُعَآءُ الْكٰفِرِينَ إِلَّا فِي ضَلٰلٍ ﴿١٤﴾ وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ
طَوْعًا وَّكَرْهًا وَّظِلٰلُهُمْ بِالْغُدُوِّ وَالْاٰصَالِ ﴿١٥﴾ قُلْ مَنْ رَّبُّ السَّمٰوٰتِ وَالْأَرْضِ ۖ قُلِ اللّٰهُ ۚ قُلْ أَفَاتَّخَذْتُمْ مِّنْ
دُونِهٖٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَّلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمٰى وَالْبَصِيرُ ۙ أَمْ هَلْ تَسْتَوِي
الظُّلُمٰتُ وَالنُّورُ ۚ أَمْ جَعَلُوا لِلّٰهِ شُرَكَآءَ خَلَقُوا

13. (ويسبح . . . المحال) And the thunder[244] hallows His glory,[245] and *so do* the angels,[246] in awe of Him, and He sends the thunderbolts and smites with them whomsoever He will.[247] They dispute concerning Allah,[248] and He is strong in prowess.[249]

14. (له . . . . ضلل) To Him alone is the true call;[250] and those whom they call upon beside Him[251] answer them not at all,[252] save as *is answered* one stretching out his palms to water that it may[253] reach his mouth, while it will reach it not. And the supplication of infidels[254] goes only astray.[255]

15. (ولله . . . والاصال) And to Allah bows[256] whosoever is in the heavens and the earth, willingly or unwillingly,[257] and *also* their shadows[258] in mornings and evenings.[259]

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244. (so awful and so frightening to you, but in reality a mere created, inanimate object).

245. (along with innumerable others celebrates of His praise). Compare and contrast the attitude of various polytheistic peoples. 'Thunder was one of the great gods of the Germans.' (Menziez, *History of Religion*, p. 29) 'The place of the Thunder-god in polytheistic religion is similar to that of the Rain-god, in many cases even to entire coincidence. But his character is rather of wrath than of beneficence.' (PC. II. p. 262) According to the Greeks, 'the thunderbolt was cast by Zeus.' (ERE. X. p. 370) 'The Mandans attributed thunder to the flapping of the wings of a huge bird.' (*ib.*)

246. (whom ye look upon as Beings divine or semi-divine). For angelolaty see P. I. n. 132; III. n. 586.

247. It is He, the all-powerful One, who does all this, and not any minor 'thunder-god', such as Zeus (of the Greeks), Jupiter (of the Romans) or Indra (of the Hindus). See PC. II. pp. 262-265.

248. *i. e.*, the polytheists still go on disputing and wrangling about His uniqueness.

249. It was not beneficence but wrath and prowess that the polytheists attributed to their thunder-gods; hence it is this particular misconception that is noticed, and the All-sufficiency of God is pointed out in this direction.

250. *i. e.*, He alone is able to respond to all prayers and invocations.

251. ——be they idols, nature-gods, hero-gods, saints, etc. etc.——

252. (because of their inability to grant any prayer).

253. (of itself).

254. (always misdirected, addressed now to this god and now to that goddess).

255. *i. e.*, is simply futile, because addressed to beings who (or which) are themselves powerless. 'Belief in the one Deity, sovereign in the universe carries with it a sense of security and of elevation which has an ennobling influence on thought and life. It makes man strong and free in the world. Here is the secret of the transmission which Islam effects for the African animist . . . the monotheist . . . lifts his face to heaven and gives his worship to the Supreme alone, and asks help from a Power which, he is assured, has no rival.' (ERE. X. p. 171).

256. (acknowledging subjection).

257. Every thing, high or low, is after all a created being, and must as such submit to the laws of the Creator, whether willingly, as in the case of good believers and inanimate objects, or unwillingly, as in the case of devils and rebels.

258. ——as contradistinguised from substances——

259. The two periods when the shadows are the longest and most prominent.

كخلقه فتشابه الخلق عليهم قل الله خالق كل شيء وهو الواحد القهار ﴿١٦﴾ أنزل من السماء ماء فسالت أودية
بقدرها فاحتمل السيل زبدا رابيا ومما يوقدون عليه في النار ابتغاء حلية أو متاع زبد مثله
كذلك يضرب الله الحق والباطل فأما الزبد فيذهب جفاء وأما ما ينفع الناس فيمكث في الأرض
كذلك يضرب الله الأمثال ﴿١٧﴾ للذين استجابوا لربهم الحسنى والذين لم يستجيبوا له لو أن لهم ما في
الأرض جميعا ومثله معه لافتدوا به أولئك لهم سوء الحساب ومأواهم جهنم وبئس المهاد ﴿١٨﴾ أفمن
يعلم أنما أنزل إليك

16. (قل . . . القهار) Say thou:[260] who is the Lord of the heavens and the earth?[261] Say thou: Allah. Say thou: have you then taken beside Him, patrons who own neither benefit nor hurt to themselves?[262] Say thou: are there the blind and the seeing alike[263] or are darkness and light alike?[264] Or have they set up associates with Allah, who have created as He has created,[265] so that the creation[266] has become dubious to them? Say thou: Allah is the Creator of everything; and He is the One,[267] the Subduer.[268]

17. (انزل . . . الامثال) He sends down water from the heaven, so that the valleys flow according to their measure; then the torrent bears the scum on top; and from that over which they kindle a fire seeking[269] ornaments or goods[270] *arises* a scum like thereto: thus Allah propounds[271] the truth and falsity. Then as for the scum,[272] it departs as rubbish, and as for that which benefits mankind,[273] it lasts on the earth:[274] thus does Allah propound similitudes.

18. (للذين . . . المهاد) For those who answer their Lord[275] is *ordained* good.[276] And as for those who do not answer their Lord, if they had[277] all that is in the earth together with its like, they would ransom *themselves* with that.[278] These! for them *shall be* an evil reckoning; and their resort is Hell, a hapless bed!

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260. (O Prophet!) Here follows 'one of the best passages of the Qur'ān.' (Rev. E. M. Wherry).

261. *i. e.*, their Creator, Sustainer, and Preserver.

262. So utterly powerless are they!

263. So dissimilar is an infidel from a believer!

264. So removed is unbelieved from belief!

265. (according to your own admission).

266. (of His on the one hand and the creation of theirs on the other).

267. (both in His Person and in His attributes).

268. *i. e.*, God of real and irresistible power, where infinite mercy and loving-kindness are not to be brought at the expense of His supreme majesty and intensity.

269. (to make thereby).

270. (for use).

271. Or 'likeneth, or conformeth.' (LL)

272. (of untruth and guilt).

273. *i. e.*, truth and virtue.

274. So ultimately it is truth that wins and untruth that perishes.

275. *i. e.*, who respond to His call, and believe and act righteously.

276. (in the Hereafter).

277. (on the Day of Judgment).

278. (but all to no purpose).

مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ۝ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنقُضُونَ
الْمِيثَاقَ ۝ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ۝ وَالَّذِينَ
صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ
السَّيِّئَةَ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ ۝ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ
وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ۝ سَلَامٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ۝ وَالَّذِينَ
يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَ

SECTION 3

19. (افمن . . . الباب) Shall he then who knows that what has been sent down upon thee is the truth belike him who is blind?[279] Only the men of understanding are admonished—

20. (الذين . . . الميثاق) those who fulfil the covenant of Allah,[280] and do not violate the bond;

21. (والذين . . الحساب) And those who enjoin what Allah has commanded to be enjoined[281] and fear their Lord, and dread the evil-reckoning;[282]

22. (والذين . . . الدار) And those who preserve[283] seeking the pleasure of their Lord and establish prayer and spend,[284] privately and publicly, out of what We have provided them, and combat evil with good. These: for them is the *happy* end *in* the Abode:

23. (جنت . . . باب) Gardens Everlasting;[285] they shall enter them, and *also* whosoever would have acted righteously from among their fathers and spouses and progeny. And angels shall enter unto them from every portal, *saying:*

24. (سلم . . . الدار) peace be upon you for you patiently persevered.[286] Excellent then is the happy end in the Abode!

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279. (to spiritual verities).
280. (to obey Him and His apostles implicitly).
281. *i. e.*, those who do their duty by God and man regularly.
282. *i. e.*, dread going near infidelity, as 'evil reckoning' is peculiar to the infidels.
283. (in their faith in the face of trials and tribulations).
284. (in God's cause).
285. See P. X. n. 455.
286. (in your faith).

يُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَ
فَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ﴿٢٦﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ
مِنْ رَبِّهِ ۚ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ ﴿٢٧﴾ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ
بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ ﴿٢٩﴾
كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَٰنِ
قُلْ هُوَ رَبِّي لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ

25. (والذين . . . الدار) And those who violate the covenant of Allah[287] after its ratification[288] and sunder what Allah has commenced to be conjoined[289] and act corruptly in the earth—upon them is a curse[290], and for them shall be the evil Abode.[291]

26. (الله . . . . متاع) Allah increases the provision for whom He will[292] and *also*[293] He stints. They[294] exult in the life of this world, whereas the life of this world, by the side of the Hereafter,[295] is only a *passing* enjoyment.[296]

SECTION 4

27. (ويقول . . . اناب) And those who disbelieve say: why is it that a sign[297] is not sent down to him from his Lord?[298] Say thou: verily Allah sends astray whom He will,[299] and guides to Himself whoso turns in the penitence—

28. (الذين . . . القلوب) *They are* those who believe and whose hearts find comfort in the remembrance of Allah. Lo! in the remembrance of Allah hearts do find comfort.[300]

29. (الذين . . . ماب) Those who believe and work righteous *works*, for them is bliss[301] and a happy resort.

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287. (to obey Him and His apostles implicitly).

288. (by themselves). This may refer to the religious instinct innate in every human being.

289. See P. I. n. 118.

290. (in this world).

291. (in the Hereafter).

292. (in consonance with His universal Plan, irrespective of his merits and demerits; so to be prosperous in 'this world does not necessarily mean to be favoured of God).

293. (for whomsoever He will, irrespective of his merits and demerits; so to be in adversity does not necessarily mean to be in disfavour of God).

294. *i. e.*, the infidels.

295. ق in the text is demonstrative of comparison.

296. (and unworthy of serious notice).

297. *i. e.*, a miracle such as we desire.

298. See nn. 223, 224 above.

299. (in consequence of his own want of will to believe).

300. (and contentment). This state of serene tranquillity and steady peace of mind, is clearly marked off from boisterous merriment, the invariable concomitant of material pleasures to be inevitably followed by a sad reaction. The greater the communion of man with his Maker, the more contented, the more optimistic would he be in his outlook of life.

301. (in the Hereafter). طوبٰى is 'an announcement, meaning a good, final state.' (LL)

مَتَابِ ۝ وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَىٰ ۗ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا ۗ أَفَلَمْ
يَيْأَسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا
صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ۝ وَلَقَدِ
اسْتُهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ۝ أَفَمَنْ هُوَ قَائِمٌ
عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۗ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بِظَاهِرٍ
مِنَ الْقَوْلِ ۗ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا

30. (كذلك . . متاب) Thus[302] We have sent thee[303] to a community before whom *other* communities have passed away, in order that thou mayest recite to them what We have revealed to thee; yet[304] they deny the Compassionate. Say thou: He is my Lord,[305] there is no god but He; on Him I rely, and to Him is my return in penitence.

31. (ولو . . . الميعاد) And if there were a Qur'ān whereby[306] mountains could be moved or the earth could be traversed[307] or the dead could be spoken to,[308] *it would be in vain.*[309] Aye![310] the affair[311] belongs to Allah[312] entirely. Have not then those who believe[313] *yet* known[314] that had Allah willed,[315] He would have guided all mankind.[316] And a rattling adversity[317] does not cease to befall those who disbelieve[318] for what they have wrought or to alight near their dwelling,[319] until Allah's promise comes;[320] verily Allah does not fail his tryst.

SECTION 5

32. (ولقد . . . عقاب) And assuredly mocked were messengers before thee;[321] then I respited those who disbelieved;[322] thereafter I seized them, so how *terrible* has been My requital.[323]

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302. *i. e.*, in the way We have sent apostles to former nations.

303. (O Prophet!).

304. (instead of gratefully accepting this guidance).

305. (and Guardian).

306. *i. e.*, by whose power. The word قرآنا may also be rendered by 'a Recital'.

307. *i. e.* by whose means.

308. *i. e.*, by whose aid.

309. (for even then the disputants would not believe). 'The apodosis of جواب لو the answer, complement, or correlative of *lav* لو is frequently omitted, when the context readily suggests it.' (WGAL. II. p. 8).

310. (for these and other miracles and not real, operative causes).

311. (of guidance).

312. (Who only guides those who have a will to believe).

313. (and long for the wholesale conversion of the infidels).

314. (with a knowledge wherewith they should despair يئس is here synonymous with علم (LL).

315. (in accordance with His universal Plan).

316 (but clearly He did will in this way, and left man the master of his own destiny).

317. Now death, now defeat.

318. The reference is to the Makkan pagans.

319. (and thus be a means of frightening them).

320. (in the form of death and Judgment).

321. (O Prophet!).

322. (and bore long with them).

323. How terrible! how devastating!

عن السبيل ۗ ومن يضلل الله فما له من هاد ۝ لهم عذاب في الحيوة الدنيا ولعذاب الاخرة اشق ۚ
وما لهم من الله من واق ۝ مثل الجنة التي وعد المتقون ۗ تجري من تحتها الانهر ۗ اكلها دائم و
ظلها ۗ تلك عقبى الذين اتقوا ۖ وعقبى الكفرين النار ۝ والذين اتينهم الكتب يفرحون بما انزل
اليك ومن الاحزاب من ينكر بعضه ۗ قل انما امرت ان اعبد الله ولا اشرك به ۗ اليه ادعوا و
اليه ماب ۝ وكذلك انزلنه حكما عربيا ۗ ولئن اتبعت اهواءهم بعد ما جاءك من العلم ما لك من
الله من ولي ولا واق ۝ ولقد ارسلنا رسلا من قبلك وجعلنا

33. (افمن . . . هاد) Is He, then, who is *ever* standing over every soul with what he earns,[324] *like unto other?* And yet they have set up associates[325] unto Allah. Say thou: name them.[326] Would you inform Him of what He knows not on the earth[327] Or is it[328] by way of outward enquiry.[329] Aye! fair-seeming to those who disbelieve is made their plotting,[330] and they have been hindered from the way [331] And whom Allah sends astray, for him there is no guide.

34. (لهم . . . واق) For them is chastisement in the life of this world,[332] and surely the chastisement of the Hereafter is harder [333] None can protect them from Allah.

35. (مثل . . . النار) The likeness of the Garden which has been promised to the *God*-fearing is: running streams underneath, its fruit eternal, and *so is* its shade. This is the ending of those who fear *Allah*, and the ending of the infidels is the Fire.

36. (والذين . . . ماب) They to whom the Book[334] has been given rejoice at what has been sent down to thee,[335] and of *their* bands are *some* who reject part of it.[336] Say thou: I have only been bidden that I should worship Allah and should not associate aught with Him.[337] To Him I call,[338] and to Him is my return.[339]

37. (وكذلك . . . واق) And thus[340] We have sent it[341] down as a judgement in Arabic.[342] And wert thou[343] to follow their vain desires,[344] after what has come to thee of knowledge,[345] thou wilt not have *any* patron or protector against Allah.

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324. *i. e.*, the Omnipresent, Omniscient God.

325. (who are not only not aware of anything but are as such altogether unreal and imaginary).

326. *i. e.*, let me know who and what are these associate-gods.

327. He has no knowledge of their existence, because they *have* no existence.

328. *i. e.*, your practice of calling them associate-gods.

329. (corresponding to no objective reality at all).

330. (and their fondness for dubious ways and distorted views).

331. (in consequence of their own foolish contumacy).

332. (such as defeat and disease and disgrace).

333. *i. e.*, not only far more intense, but also everlasting.

334. (of old, and who still believe in its pure, unadulterated form).

335. (believing it to be continuation and culmination of previous Revelations). The allusion is to the early proselytes to Islam from Judaism and Christianity.

336. *i. e.*, its portions which do not tally with their perverted, corrupted Scriptures.

337. This, the first fundamental doctrine of Islam, that of monotheism, is the one agreed to by all the ancient Scriptures.

338. (as a prophet). This, the second fundamental doctrine, that of prophethood, is also agreed to by other Scriptures.

339. (in common with the rest of His creatures). This, the third and last of the fundamental doctrines, that of Resurrection, is also agreed to by all. What, then, thus runs the argument, of the central doctrines of Islam is left for the Jews and Christians to take exception to?

340. *i. e.*, just as We sent, with the central unity, different messages to different peoples.

341. *i. e.*, the Holy Qur'ān.

342. The older prophets too have had their messages in one language or the other.

343. ——to assume what is on other grounds an impossibility——

344. (based on their corrupted and perverted texts).

345. (by Revelation, and therefore absolutely true and perfect).

لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ ۝ يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ ۝ وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ۝ أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ۚ وَهُوَ سَرِيعُ الْحِسَابِ ۝ وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا ۖ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عُقْبَى الدَّارِ ۝ وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ۝

SECTION 6

38. (ولقد . . . كتاب) Assuredly We have sent messengers before thee[346] and We made for them wives and progeny;[347] and it is not for a messenger to produce a verse,[348] except by the command of Allah;[349] for every term there is a Book.[350]

39. (يمحوا . . . الكتب) Allah abolishes what He will,[351] and keeps;[352] and with Him is the mother of the Book.[353]

40. (وان . . . الحساب) Whether We show thee[354] part of what We have promised them,[355] or We take thee away,[356] on thee is only the preaching,[357] and on Us is the reckoning.[358]

41. (اولم . . . الحساب) Do they not see that[359] We visit the land[360] diminishing it by its borders?[361] Allah judges and there is no reviser of His judgement; and He is Swift in reckoning.[362]

42. (وقد . . . الدار) And of a surety there plotted those before them.[363] *but* to Allah belongs the plotting[364] entirely. He knows what each soul earns.[365] And soon will the infidels know for whom is the happy ending of the Abode.

43. (ويقول . . . الكتب) And those who disbelieve say:[366] thou art not a sent one. Say thou: Allah is a sufficient witness between me and you, and *also* he with whom is knowledge of the Book.[367]

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346. (so thy apostleship is no novelty).

347. (so it is no reproach to thee if thou art blessed with wives and children). There is absolutely no contradiction between a family life and the dignity of the prophetic office; and there is nothing unholy or unclean about marriage and married life. This refutes and negatives the position of the Christians and others who have held that woman and the begetting of children were repugnant to spirituality. Influenced by the teachings of Paul, 'the celibate life was exalted above that of marriage, . . . on the ground that there was in marriage and its relations something impure and defiling.' In the language of some Gnostic sects, it belonged

to the kingdom of Demiurgus, the creator of the material universe and of the human body as a part of it, not to that of the higher Christ-Acon, who was Lord of the kingdom'. (DCA. I. p. 324). Orders of celibates are found in many religious systems, specially in Buddhism and Christianity, and marriage and marital relations have been considered very low by these two religions. See also P. I. n. 108.

348. (of the Scriptures).

349. This is said in answer to the Jews and Christians who objected to the Qur'ān on the ground of its differences from the ancient Scriptures. They are told that the Omniscient God alone legislates in consonance with the time and place, and it is not in the hands of any mortal prophet to promulgate of his own accord any particular Divine law or commandment.

350. (with laws and ordinances suited to that particular age). So there is no force in the objection that the Qur'ān differed in certain of its commandments with previous Revelations.

351. (of His commandments, by a subsequent Decree).

352. (whatsoever He will of His commandments, by a subsequent confirmation).

353. *i. e.*, the Preserved Tablet; the original of all Divine decrees.

354. (O Prophet! within thy life-time).

355. (of Our punishment).

356. (before the punishment is inflicted on them).

357. (of the message, in any case). All this is said with reference to the challenge of the Makkans for the infliction of immediate punishment.

358. (whether in this world or in the next).

359. (as a prelude to their final chastisement).

360. (of Makka and its suburb). Or 'We bring destruction upon the land'; اتى also meaning 'he destroyed him or it.' (LL)

361. *i. e.*, curtailing it of its sides, districts, one by one, by the Islamic conquests.

362. (no matter how long a period of respite He may grant).

363. (against the prophets of their times).

364. (that is real and effective).

365. (of good and evil, as He requires each accordingly).

366. (to the Prophet, forgetful of their own end).

367. *i. e.*, ancient Scriptures containing prophecies about the advent of the holy Prophet.

Sūrah Ibrāhīm

Ibrahim. XIV

(Makkan, 7 Sections and 52 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الر . . . الحميد) Alif. Lam. Ra.[368] *This is* a Book which We have sent down to thee that thou mayest bring forth the mankind from darkness[369] to light,[370] by the command of their Lord, to the path of the Mighty, the Praiseworthy.

2. (الله . . . شديد) Allah, whose is whatever is in the heavens and whatever is in the earth, and woe *be* to the infidels because of a torment severe[371]—

3. (الذين . . . بعيد) those who prefer the life of this world to the Hereafter, and hinder *people* from the way of Allah and seek crookedness therein,[372] these are in error far-off.

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368. See P. I. n. 28.

369. (of sin and superstition).

370. (of truth and virtue).

371. (that awaits them).

372. (that they may mislead others thereby).

وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ۝ وَإِذْ قَالَ مُوسَىٰ
لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ۝ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ
وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۝ وَقَالَ مُوسَىٰ إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ
لَغَنِيٌّ حَمِيدٌ ۝ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ

4. (وما . . . الحكيم) And We sent not a messenger[373] but with the speech of his people that he might expound *the message* to them.[374] Then[375] Allah sends astrays whom He will and guides whom He will. He is the Mighty,[376] the Wise.[377]

5. (ولقد . . . شكور) And assuredly We sent Mūsā with Our signs *saying:* bring forth thy people from darkness into light, and remind them of the annals of Allah.[378] Verily therein[379] are signs for everyone patient[380] and thankful.[381]

6. (واذ . . . عظيم) And *recall* when Mūsā said to his people: remember the favour of Allah upon you when He delivered you from the house of Fir'awn *who were* imposing upon you evil torment, slaying your sons[381-A] and letting your women live,[382] and in it was a terrible trial[383] from your Lord.

SECTION 2

7. (واذ . . . لشديد) And recall when your Lord proclaimed :[384] if you give thanks I will increase you,[385] and if you disbelieve, My torment is severe.

8. (و قال . . . حميد) And Mūsā said: if you disbelieve ---you and all those on the earth---then verily Allah is Self-sufficient,[386] Praiseworthy.[387]

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373. (in the past).

374. (Our will and law the more perfectly and readily).

375. *i. e.*, after the Message has been clearly preached and fully explained.

376. *i. e.*, Able to guide one and all.

377. *i. e.*, Guiding according to the best and wisest Plan.

378. ايام الله literally 'days of Allah', signifies great events manifesting God's special grace or damnation.

379. *i. e.*, in those landmarks of history.

380. *i. e.*, persevering in the hour of adversity. صبار is one having an intense degree of patience.

381. *i. e.*, appreciator of His favours and blessings. شكور also is an intensive epithet.

381-A. 'Government officials would be employed to see the king's orders carried out, and no doubt for several years many thousands of innocent lives were sacrificed.' (Rawlinson, *Moses, his Life and Times*, p. 12).

382. See P. I. n. 208.

383. (for you). See P. I. n. 209.

384. (through me). This is continuation of Moses' speech.

385. (in prosperity and Divine favour). *Cf.* the Bible: 'O give thanks unto the Lord for he is good; for his mercy endureth for ever. O give thanks unto the God of gods: for his mercy endureth for ever. O give thanks unto the Lord of lords: for his mercy endureth for ever . . . . O give thanks unto the God of heaven: for his mercy endureth for ever.' (Ps. 136: 1-3, 26).

386. *i. e.*, in need of nobody's thanks.

387. *i. e.*, Himself the Owner of all perfection, and therefore of all praise.

وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللّٰهُ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَرَدُّوٓا أَيْدِيَهُمْ فِىٓ أَفْوَاهِهِمْ وَقَالُوٓا إِنَّا كَفَرْنَا بِمَآ أُرْسِلْتُمْ بِهٖ وَإِنَّا لَفِى شَكٍّ مِّمَّا تَدْعُونَنَآ إِلَيْهِ مُرِيبٍ ۝ قَالَتْ رُسُلُهُمْ أَفِى اللّٰهِ شَكٌّ فَاطِرِ السَّمٰوٰتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى قَالُوٓا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَآؤُنَا فَأْتُونَا بِسُلْطٰنٍ مُّبِينٍ ۝ قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلٰكِنَّ اللّٰهَ يَمُنُّ عَلَىٰ مَنْ يَشَآءُ مِنْ عِبَادِهٖ وَمَا كَانَ لَنَآ أَنْ نَّأْتِيَكُمْ بِسُلْطٰنٍ إِلَّا بِإِذْنِ اللّٰهِ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝

9. (الم . . . مريب) Has not the tidings come to you of those before you: the people of Nūḥ and the 'Aād and the Thamūd and those after them? None knows them[388] save Allah. There came to them their messenger with evidences,[389] but they[390] put their hands[391] to their mouths,[392] and said: verily we disbelieve in that with which you have been sent,[393] and regarding that to which you call us[394] we are in doubt disquieting.

10. (قالت . . مبين) Their messengers said: What! is there doubt about Allah, the Maker of the heavens and the earth? He calls[395] you that He may forgive you of your sins[396] and retain you[397] till a term fixed. They said: you are but[398] like us;[399] you mean to turn us aside from what our fathers have been worshipping; so bring us a manifest authority.[400]

11. (قالت . . . المؤمنون) Their messengers said to them: we are naught but human beings like you,[400-A] but Allah bestows favour on whom He will of His bondmen,[401] and it is not for us to bring you a miracle[402] except by the command of Allah. On Allah then let the believers rely.[403]

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388. (in full and true details). They are little known to history.

389. *i. e.*, powerful arguments as well as miracles.

390. *i. e.*, the rejectors.

391. (out of defiance and indignation).

392. (to prevent them from delivering their message in full) في is also used in the sense of الى as in this place. (LL)

393. (according to your pretension).

394. *i. e.*, your doctrines of monotheism, apostleship and resurrection.

395. (to the true faith).

396. (of the past). 'of your sins' signifies the sins of the past. (Th.)

397. (with a happy life).

398. (and mortals).

399. (and no gods or demi-gods, so we cannot believe in you).

400. *i. e.*, some miracle unmistakably demonstrating the truth of your claims.

400-A. *i. e.*, like you as created beings and mortals, subject to the laws of life and death.

401. The argument is: surely we are but human beings and mortals like yourselves, but prophethood is not at all incompatible with humanity, as you ignorantly suppose; it is the supreme gift of God conferred on His chosen servants. See P. IX, n. 391.

402. *i. e.*, it is not in our power to give you a miraculous demonstration of our mission. Mark once again that a miracle, in Islam, is an act of God, never an act of prophet, though performed for his sake. See n. 223 above.

403. (as we do, and we are not afraid of your persecution of us).

وما لنا الا نتوكل على الله وقد هدىنا سبلنا ولنصبرن على ما اذيتمونا وعلى الله فليتوكل المتوكلون ﴿١٢﴾
وقال الذين كفروا لرسلهم لنخرجنكم من ارضنا او لتعودن في ملتنا فاوحى اليهم ربهم
لنهلكن الظلمين ﴿١٣﴾ ولنسكننكم الارض من بعدهم ذلك لمن خاف مقامي وخاف
وعيد ﴿١٤﴾ واستفتحوا وخاب كل جبار عنيد ﴿١٥﴾ من ورائه جهنم ويسقى من ماء صديد ﴿١٦﴾ يتجرعه
ولا يكاد يسيغه ويأتيه الموت من كل مكان وما هو بميت ومن ورائه عذاب غليظ ﴿١٧﴾ مثل
الذين كفروا بربهم اعمالهم كرماد اشتدت به الريح في

12. (وما . . . المتوكلون) And why should we not rely on Allah when He surely has guided us on our ways. And we shall surely bear with patience that with which you afflict us; and in Allah then let the trustful put *their* trust.

SECTION 3

13. (وقال . . . الظلمين) And those who disbelieved[404] said to their messengers : we will surely drive you forth from our land, or *else* you shall have to return to our faith.[405] Then their Lord Revealed to them :[406] We will surely destroy the wrong-doers.[407]

14. (ولنسكننكم . . . وعيد) And We will surely cause you to dwell in the land after them: that[408] is for him who fears standing before Me,[409] and fears My threat.

15. (واستفتحوا . . عنيد) And they besought judgment,[410] and disappointed[411] was every tyrant obstinate.

16. (من . . . صديد) Behind him *is* Hell, and he shall be made to drink of fetid water;

17. (يتجرعه . . . غليظ) which he gulps,[412] but can scarce swallow.[413] And death comes upon him from every side, and *yet* he is not dead, and behind him is a torment terrible.[414]

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404. ——unamenable, as usual, to reason and persuation——

405. See P. IX. n. 3.

406. (in order to strengthen their hearts and to comfort them).

407. *i. e.*, far from their being able to expel you they will themselves be destroyed.

408. (happy promise).

409. Literally, 'My standing.'

410. *i. e.*, challenged a punishment.

411. (in the result of that Divine judgment).

412. (in his extreme thirst).

413. (for its nauseousness).

414. (never-ending, ever-increasing). 'A graphic and deterrent picture . . . of unrelieved horrors of the torment of Hell. The door of escape by annihilation is also closed to him.' (AYA)

يوم عاصف لا يقدرون مما كسبوا على شيء ذلك هو الضلل البعيد ﴿١٨﴾ ألم تر أن الله خلق السموت
والأرض بالحق إن يشأ يذهبكم ويأت بخلق جديد ﴿١٩﴾ وما ذلك على الله بعزيز ﴿٢٠﴾ وبرزوا لله جميعا
فقال الضعفؤا للذين استكبروا إنا كنا لكم تبعا فهل أنتم مغنون عنا من عذاب الله من شيء
قالوا لو هدىنا الله لهدينكم سواء علينا أجزعنا أم صبرنا ما لنا من محيص ﴿٢١﴾ وقال الشيطن لما قضي
الأمر إن الله وعدكم وعد الحق ووعدتكم فأخلفتكم وما كان لي عليكم من سلطن إلا أن دعوتكم
فاستجبتم لي فلا تلوموني ولوموا

18. (مثل . . . البعيد) The likeness of those who disbelieve in their Lord *is*: their works are like ashes upon which the wind blows hard on a stormy day;[415] they shall not be able to *get* aught[416] of what they have earned. That is a straying far-off.

19. (الم . . . جديد) Dost thou not see[417] that Allah has created the heavens and the earth with a purpose? If He willed He would make you pass away and bring a creation new.[418]

20. (وما . . . بعزيز) And for Allah[419] that is not hard.[420]

21. (وبرزوا . . . محيص) They all shall appear before Allah; then those who were counted weak[421] shall say to those who were stiff-necked: verily we were unto you a following,[422] are you going to avail us at all against the torment of Allah? They[423] will say: had Allah guided us[424] we would have guided you *too*; it is now equal to us whether we become impatient[425] or bear patiently; for us there is no place of escape.

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415. (and completely scatters) يوم عاصف، means يوم عاصف الريح and the phrase في يوم عاصف الريح means: 'In a day violent or vehement in respect of wind.' (LL)

416. (of use and advantage).

417. (O reader!).

418. (to replace you).

419. The original Creator.

420. (in the least) عزيز is not only 'mighty or strong' but also signifies 'severe, or difficult.' (LL)

421. (by men of the world, *i. e.*, the humble and lowly.)

422. (and it is you who seduced us into infidelity and idolatry).

423. *i. e.*, men of influence, such as princes, priests and leaders.

424. *i. e.*, had we ourselves found our way to the true faith.

425. (at our torments). جزع is the contrary of صبر, and جزع means 'he was, or became, impatient'.

أَنفُسَكُم مَّا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُم بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ
أَلِيمٌ ۝ وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ
تَحِيَّتُهُمْ فِيهَا سَلَامٌ ۝ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي
السَّمَاءِ ۝ تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝ وَ
مَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِن فَوْقِ الْأَرْضِ مَا لَهَا مِن قَرَارٍ ۝ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا
بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي

SECTION 4

22. (وقال . . . اليم) And Satan will say,[426] after the affair has been decreed:[427] verily Allah promised you a promise of truth,[428] and I *also* promised you,[429] then I failed you;[430] and I had over you no authority,[431] save that I called you[432] and you responded to me,[433] so do not reproach me[434] but reproach yourself;[435] I am not going to help you nor are you going to help me; surely I deny your having associated me *with God* before.[436] Verily for the wrong-doers there is a torment afflictive.

23. (وادخل . . سلام) And those who believed and worked righteous *works* shall be made to enter Gardens with running streams, abiding therein by the command of their Lord, their greeting there *will be:* peace!

24. (الم . . . السماء) Do you not see[437] how Allah has propounded the similitude of the clean word?[438] It is like a clean tree,[439] its roots firmly fixed,[440] and its branches *reaching*[441] the heaven;

25. (تؤتى . . . يتذكرون) giving its fruit at every season[442] by the command of its Lord. And Allah propounds similitudes for mankind that haply they may be admonished.[443]

26. (ومثل . . . قرار) And the similitude of a foul word[444] is a foul tree,[445] uprooted from upon the earth, there is for it no stability.

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426. (to the people of Hell in answer to their bitterest reaproaches and curses to him).
427. (and infidels have been consigned to the Fire).
428. (respecting the resurrection and retribution).
429. (the contrary).
430. (and left you in the lurch).
431. (of compelling you against your will).
432. (and allured you).
433. (of your own accord). The principle involved here is a most important

one. In Islam there is no such things as the inheritance of a sinful nature, or a predisposition to the life of sin and disobedience. Sin is only a habit formed because of one's weakness, and no man who is on the alert need ever be overcome by evil or the devil. It is an over-rating of the devil's strength to say that he is, in the main, responsible for anybody's fall, when, as a matter of fact, he has no power at all except of evil suggestion. A man of faith, if he asserts his will, is always sure to come out successful in his struggles against evil. See also P. V. n. 280.

434. (for my seducing you).

435. (for ignoring Divine commands and for finding you here in consequence): *i. e.*, do not lay entire blame on me as an enticer, but primarily and essentially blame your own folly and wickedness in obeying and trusting me, who was well known to you as the tempter.

436. *i. e.*, I now declare myself clear of your having obeyed me in preference to God, and your worshipping me as His co-partner.

437. (O Prophet!).

438. Here 'the clean word' signifies the sacred formula of Islam the confession of God's unity and His prophet's apostleship.

439. *i. e.*, a tree beautiful to look at.

440. (in the earth). So stable it is!

441. So high and wide it is!

442. So abundant in its products!

443. Compare a simile in the OT:—'And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.' (Ps. 1 : 3)

444. *i. e.*, the formula of unfaith and infidelity.

445. *i. e.*, evil in regard to forms, colour, odour etc.

الآخرة ۚ ويضل الله الظلمين ۚ ويفعل الله ما يشاء ﴿٢٧﴾ الم تر الى الذين بدلوا نعمت الله كفرا واحلوا
قومهم دار البوار ﴿٢٨﴾ جهنم يصلونها ۚ وبئس القرار ﴿٢٩﴾ وجعلوا لله اندادا ليضلوا عن سبيله ۚ قل تمتعوا فان
مصيركم الى النار ﴿٣٠﴾ قل لعبادي الذين امنوا يقيموا الصلوة وينفقوا مما رزقنهم سرا وعلانية من قبل
ان ياتي يوم لا بيع فيه ولا خلل ﴿٣١﴾ الله الذي خلق السموت والارض وانزل من السماء ماء فاخرج به
من الثمرت رزقا لكم ۚ وسخر لكم الفلك لتجري في البحر بامره ۚ وسخر لكم الانهر ﴿٣٢﴾ وسخر لكم الشمس
والقمر دائبين ۚ وسخر لكم

27. (يثبت . . . يشاء) Allah keeps firm those who believe by the firm word[446] in the life of the world and the Hereafter, and Allah sends astray the wrong-doers.[447] Allah does whatever He will.[448]

SECTION 5

28. (الم . . . البوار) Dost thou not see[449] those who returned the favour of Allah with infidelity[450] and caused their people to alight in the dwelling of perdition?

29. (جهنم . . . القرار) Hell, in which they will roast. *How* ill is the settlement!

30. (وجعلوا . . . النار) They have set up compeers to Allah,[451] that they may lead *men* astray from His path.[452] Say thou: enjoy,[453] then verily your vending is to the Fire.

31. (قل . . . خلل) Say thou to those of My bondmen who have believed, let them establish prayer and spend[454] privately and publicly[455] of that with which We have provided them before the Day arrives when there will be no bargaining or befriending.

32. (الله . . . الانهر) Allah it[456] is who has created the heavens and the earth, and sent down from the heaven water and has thereby brought forth fruits *as* a provision for you; and He has subjected the ships[457] for you[458] that they may run in the sea by His command; and He has subjected the rivers[459] for you.[460]

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446. (of faith). 'By' signifies 'by virtue of.'

447. (in consequence of the corrupt word to which they obstinately cling).

448. (in accordance with His universal Plan, and without let or hindrance on the part of anyone).

449. (O Prophet!).

450. *i. e.*, those who have requited God's favours with disobedience and ingratitude.

451. Whether as nature-gods or God's 'incarnations.'

452. The lines along which polytheism has developed are many and varied, with the common result that each one of them is a deviation from the path of monotheism.

453. (for a brief, little time the pleasures of this world).

454. (in the cause of religion).

455. (as the occasion may demand).

456. (and not any 'heaven-god', 'earth-god', 'rain-god' etc.).

457. (to His will).

458. *i. e.* for your benefit.

459. (to His will).

460. *i. e.,* for your benefit.

الَّيْلَ وَالنَّهَارَ ۝ وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ الْإِنسَانَ لَظَلُومٌ
كَفَّارٌ ۝ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الْأَصْنَامَ ۝ رَبِّ إِنَّهُنَّ أَضْلَلْنَ
كَثِيرًا مِّنَ النَّاسِ ۖ فَمَن تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ۝ رَّبَّنَا إِنِّي أَسْكَنتُ مِن ذُرِّيَّتِي
بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ
وَارْزُقْهُم مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ۝ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى اللَّهِ مِن شَيْءٍ
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۝ الْحَمْدُ لِلَّهِ الَّذِي

33. (وسخر . . . والنهار) And He has subjected[461] for you[462] the sun and the moon, both in constant toil;[463] and He has subjected[464] for you[465] the night and the day.[466]

34. (واتكم . . . كفار) And He has granted to you *some* of everything you asked Him.[467] And if you count Allah's favours you cannot compute them.[468] Verily man is a great wrong-doer, highly ungrateful.[469]

SECTION 6

35. (واذ قال . . الاصنام) And *recall* when Ibrāhīm said:[470] Lord! make this city[471] secure,[472] and keep me and my sons away[473] from worshipping the idols.[474]

36. (رب . . . رحيم) Lord! they have[475] sent astray many among mankind;[476] whosoever follows me[477] is of me,[478] and whoever disobeys me[479] then verily Thou art Forgiving, Merciful.[480]

37. (ربنا . . . يشكرون) Our Lord! verily I have caused *some* of my progeny[481] to dwell in a valley[482] where is no sown land[483] by Thy Sacred House,[484] our Lord! in order that they might establish prayer;[485] make Thou therefore the hearts of *some* of mankind to yearn towards them,[486] and provide them Thou[487] with fruits,[488] haply they may give thanks.[489]

38. (ربنا . . . السماء) Our Lord! verily Thou knowest what We conceal and what we disclose,[490] and naught is concealed from Allah in the earth or the heaven.

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461. (to His will).

462. *i. e.*, for your benefit.

463. (holding on their course). The two grand heavenly luminaries are meant to serve man, not be served or adored by him in any way.

464. (to His will).

465. *i. e.*, for your benefit.

466. *i. e.*, for your benefit. Superstitious nations have not scrupled to hold even night and day as deities! 'Light and darkness, day and night . . . . are often

personified or worshipped as gods.' (ERE. VIII. p. 49.) See also P. I. n. 94, P. II. n. 111, 113 and P. XIV. n. 142.

467. (and which you were fit to receive).

468. (completely), *i. e.*, no calculus, however gigantic, can sum up the total number of God's illimitable bounties.

469. (who in the face of all these favours of God still clings to His ways of infidelity and unbelief).

470. (after he had made, in obedience to the Divine command, Makka the home of Ismā'il and Hājira).

471. *i. e.*, the city of Makka.

472. *i. e.*, a place of security and non-violence, by ordering its territory, sacred and inviolable. See P. I. nn. 563-566.

473. (as hitherto).

474. The reference here is to the Prophet Abraham's immediate progeny, not to his entire race.

475. *i. e.*, idols and images which are to the idolaters visible representations of God or gods and fraught with Divine glory and majesty.

476. The name of the idolatrous peoples both ancient and modern, is legion; and nations after nations, not all of them of the lowest savagery, are known to have succumbed to the influence of idolatry. 'Its tendency to revive is ethnographically embarrassing .... The modern Brahmans, professed followers of Vedic doctrine, are among the greatest idolaters of the world. Early Christianity by no means abrogated the Jewish law against image-worship, yet image-worship became and still remains widely spread and deeply-rooted in Christendom.' (PC. II. p. 168).

477. (in my detestation of idolatry).

478. (and, according to Thy word, marked for salvation.)

479. (and is still in the land of the living).

480. (so Thou wilt in Thy mercy dispose him to repentance and show him the Way, and thus after his death wilt forgive him).

481. The reference to the Prophet Ismā'il and his decendants is obvious.

482. 'The city lies in a hollow among the hills.' (EBr. XV. p. 150) 'Mecca lies in a valley imprisoned by stony hills, the last word in desolation.' (Lady Cobbold, *Pilgrimage to Mecca*, p. 139). It would be difficult to meet with a more forbidding site, even amongst the ruined rock-masses of Tihama, the lowest-lying and with desolate part of this stern province of Hejaz .... In the badly-ventilated corridor, scorched all through the endless summer by the pitiless sun of Arabia, without the shelter of a single palm tree, the population in order to slake their thirst were reduced to the uncertain flow of the well of Zamzam.' (Lammens, *Islam: Beliefs and Institutions*, p. 16).

483. 'The old geographers observe that the whole Haram or sanctuary around the city is almost without cultivation or date-palms.' (EBr. XV. 150). 'For

many a mile round Mecca the general features are rugged rocks without a trace of foliage. . . . . Even at the present day . . . . Mecca can hardly boast a garden or cultivated field, and only here and there a tree, (Muir. *op. cit.*, p. 2) The city of Makkah, about forty-eight miles east of the Red Sea, lies in the world's zone of maximum heat and dryness, and the whole tract is rainless experiencing great extremes of heat in summer. 'The thermometer in Makka can register almost unbearable heat.' (Hitti, *op. cit.*, p. 104).

484. *i. e.*, K'aba, held sacred from the remotest antiquity. See P. I. n. 563.

485. Mark that the settling of Abraham's family in the neighbourhood of the Sacred House of God has this 'establishment of prayer' as one of its very primary objects.

486. A great desert market since after the time of Abraham, the sanctuary 'received a new prestige from the victory of Islam'; the Kaba became the holiest site, and the pilgrimage the most sacred ritual observance of Mohammadanism, drawing worshippers from so wide a circle that the confluence of the petty traders of the desert was no longer the main feature of the holy season.' (EBr. XV. p. 151).

487. (of Thy own Providence).

488. The way in which this prayer has been granted is most striking one. The city of Makka, absolutely barren and unproductive, is supplied all through the year with all sorts of fresh fruit; and at the pilgrimage season the abundance of this supply is simply amazing.

489. (in return for these gifts, if for no other reasons).

490. (so these prayers of ours are only an expression of our needs and requirements).

وهب لي على الكبر اسمعيل واسحق ان ربي لسميع الدعاء ﴿٣٩﴾ رب اجعلني مقيم الصلوة ومن ذريتي
ربنا وتقبل دعاء ﴿٤٠﴾ ربنا اغفر لي ولوالدي وللمؤمنين يوم يقوم الحساب ﴿٤١﴾ ولا تحسبن الله غافلا عما يعمل
الظلمون انما يؤخرهم ليوم تشخص فيه الابصار ﴿٤٢﴾ مهطعين مقنعي رءوسهم لا يرتد اليهم طرفهم و
افئدتهم هواء ﴿٤٣﴾ وانذر الناس يوم يأتيهم العذاب فيقول الذين ظلموا ربنا اخرنا الى اجل قريب نجب
دعوتك ونتبع الرسل اولم تكونوا اقسمتم من قبل ما لكم من زوال ﴿٤٤﴾ وسكنتم في مسكن الذين ظلموا
انفسهم وتبين لكم كيف

39. (الحمد . . . الدعاء) *All* praise be to Allah who has bestowed on me, despite old age, Ismâ'īl[491] and Is-ḥāq.[492] Verily my Lord is the Hearer of supplication.

40. (رب . . . دعاء) Lord ! make me establisher of prayer and *also* from my progeny, our Lord! and accept Thou my supplication!

41. (ربنا . . . الحساب) Our Lord! forgive me[493] and my parents and the believers on the Day when will be set up the reckoning.

SECTION 7

42. (ولا . . . الابصار) Do not consider[494] Allah heedless of what the wrong-doers do: He only defers them[495] to a Day when eyes shall remain staring.[496]

43. (مهطعين . . . هواء) *They will be* hastening forward,[497] their heads upraised, staring but seeing nothing and their hearts vacant.[498]

44. (وانذر . . . زوال) And warn thou[499] mankind of the Day when the torment shall come unto them: then the wrong-doers shall say : our Lord ! defer us[500] to a term near at hand;[501] we will answer to Thy call and we will follow the messengers. Were you not wont to swear before that for you there was *to be* no decline ?[502]

491. At the age of 86, according to Ge. 16: 16.

492. At the age of 100, according to Ge. 21 : 5.

493. غفر is only 'to cover with Divine grace', and does not necessarily presuppose sinfulness on the part of one who asks for his مغفرة .

494. (O reader !)

495. *i. e.*, their punishment.

496. (in honour).

497. (with their necks outstretched at the voice of the angel calling to judgment).

498. (of all sense through extreme terror). The whole passage is an excellent, graphic picture of horror.

499. (O Prophet!)

500. *i. e.*, our punishment.

501. (and send us again into the world below).

502. The answer they would receive would be to this eff ct: have you not already enjoyed long life, and was not this very length of days that led you to ignore every warning and to boast that you would always remain in the ascendant?

فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ۝ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ
الْجِبَالُ ۝ فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ۝ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ
وَالسَّمٰوٰتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۝ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ ۝ سَرَابِيلُهُمْ مِنْ
قَطِرَانٍ وَتَغْشٰى وُجُوهَهُمُ النَّارُ ۝ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝ هٰذَا بَلٰغٌ لِلنَّاسِ
وَلِيُنْذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلٰهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ ۝

45. (وسكنتم . . . الامثال) You dwell in the dwellings of those who have wronged themselves[503] and it was clear to you how We had dealt with them,[504] and We had propounded for you similitudes.

46 (وقد . . . الجبال) Of a surety they[505] plotted their plot,[506] and with Allah was their plot,[507] though their plot was *such as* to remove mountains thereby.[508]

47. (فلا . . . انتقام) So imagine not thou[509] that Allah is going to fail his promise[510] to His messengers. Verily Allah is Mighty, Lord of vengeance.[511]

48 (يوم . . . القهار) On the Day when the earth will be changed into another earth,[512] and the heavens *also;* and *all creatures* will appear before Allah, the One,[513] the Subduer.[514]

49. (وترى . . الاصفاد) And thou wilt see the guilty on that Day bound in fetters.

50. (سرابيلهم . . . النار) Their trousers *shall be* of pitch, and the fire shall cover their faces;

51. (ليجزى . . . الحساب) *All this in order* that Allah may requite each soul according to what he has earned; verily Allah is Swift in reckoning.

52. (هذا . . . الالباب) This is a preaching for the mankind, that they may be warned thereby, and that they may know that there is only one God,[515] and that the men of understanding may be admonished.

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503. (before you by similar boasts and denials).

504. (but you refused to profit by their examples).

505. *i. e.*, the ungodly among former generations.

506. (to defeat and frustrate God's purpose).

507. *i. e.* God knows every little, minute detail of their plots and conspiracies; nothing could remain hidden from Him.

508. (yet all that came to naught and all their designs, mighty as they were, were frustrated).

509. (O reader !).

510. (of His avenging the wrong and rewarding the good on the Last Day).

511. The God of Islam is not an abstraction, an impersonal and inert something. He is a living Personality, Just, Awful, Awarder of punishment to the guilty. See P. III. n. 220.

512. (as it is known to mankind). *i. e.*, when an entirely new and different earth will replace the present, familiar one.

513. This refutes the grossly polytheistic notion of Christianity that not before God, but before 'the Son of man' 'shall be gathered all nations: and he shall separate them one from another'. (Mt. 25 : 32).

514. See P. XII. n. 496.

515. *i. e.*, a Unity, not a trinity; not divided into two or three "Persons."

Sūrat-ul-Ḥijr

Al-Hijr. XV

(Makkan, 6 Sections and 99 Verses)

In the the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الر . . . مبين) Alif. L m. Ra.[516] There are the verses of a Book[517] and a Quran luminous.[518]

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516. See P. I. n. 28.

517. (complete in itself; self-contained). See P. I. n. 30.

518. *i. e.*, making everything plain and clear. See also P. XII. n. 356.

رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ۝ ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ۝ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ۝ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ۝ وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۝ لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝ مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُنْظَرِينَ ۝ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝ وَلَقَدْ أَرْسَلْنَا

PART XIV

2. (ربما . . مسلمين) Often[1] would those who disbelieved desire[2] that they had been Muslims [3]

3. (ذرهم . . يعلمون) Leave them thou[4] to eat and enjoy,[5] and let *vain* hopes divert them;[6] presently[7] they will come to know.[8]

4 (وما . . . معلوم) Not a town We have destroyed but there was for it a decree known.[9]

5. (ما . . . يستاخرون) No community can precede its term[10] nor can it fall behind.

6. (وقالوا . . . لمجنون) And they[11] say: O thou to whom the Admonition has been sent down![12] verily thou art possessed;[13]

7. (لوما . . . الصدقين) why dost thou not bring angels[14] to us if thou art of the truth-tellers?

8. (ما . . . منظرين) We send not down the angels save with judgement;[15] and then[16] they[16-A] would not be respited.

9. (انا . . . لحفظون) Verily We! it is We who have revealed the Admonition,[17] and We are its Guardians.[18]

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1. (in the Hereafter) *i. e.*, every time when confronted with a fresh torment.

2. (in their great anguish).

3. (and bowed to the will of God). In a minor degree one finds a similar feeling experienced in this very world. 'Renan said that he never entered a mosque without a lively emotion, or even without a certain regret at not being a Muslim'. (Arnold, *Islamic Faith*, p. 29).

4. (O Prophet! without grieving overmuch over their fate).

5. (themselves in this world).

6. (to the utter neglect of the Hereafter). امل is a hope that is only distant or remote.

7. *i. e.*, on the approach of their death.

8. (and be disillusioned).

9. (and determined beforehand; so there is nothing unusual in the respite these infidels are having).

10. *i. e.*, the term of its extinction.

11. *i. e.*, the Makkan pagans.

12. (as thou presumest).

13. (by a jinn, *i. e.*, thou art mad).

14. (to attest to thy prophethood).

15. *i. e.*, to destroy the ungodly. حق also signifies, 'a thing or an event that is decreed or destined'. So the phrase may also mean: 'We send not down the angels save unto that which is decreed or destined.' (I.L)

16. *i. e.*, in that case; in the event of the visit of the angels.

16-A. *i. e.*, the culprits.

17. (verbally and literally, with no human element therein whatsoever, the Prophet being merely the unerring mouthpiece of God). Not only is the meaning of the Holy Book therefore inspired but every word, every letter—dictated through the angel Gabriel to the holy Prophet from an Archetype preserved in the heaven. That is the distinctive claim of the Holy Qur'ān shared by no other 'revealed Books' in the world. 'The Bible, in particular, 'makes no such claims . . . . The Bible is the work of a large number of poets, prophets, statesmen, and lawgivers, extending over a vast period of time, and incorporates with itself other and earlier, and often conflicting documents.' (Bosworth Smith, *op. cit.*, p. 19).

18. *i. e.*, of its absolute purity, against all corruptions, accertions and mutilations. Islam knows no such thing as 'redactions' of its Holy Text. Even those who have most stoutly denied its being the Word of God are unanimous in testifying to its being exactly the same 'work of Muhammed' as it was thirteen centuries ago. Let us have the testimony of a few such unwilling witnesses:—

(*i*) 'This text of the Quran is the purest of all the works of a like antiquity.' (Wherry, *Commentary on the Quran*, I p. 349).

(*ii*) 'Othman's recension has remained the authorised text . . . . from the time it was made until the present day.' (Palmer, '*The Quran*!', Intro. p. LIX).

(*iii*) 'The text of this recension substantially corresponds to the actual utterances of Muhammed himself.' (Arnold, *Islamic Faith*, p. 9).

(*iv*) 'All sects and parties have the same text of the Quran.' (Hurgronje, *Mohammedanism*, p. 18).

(*v*) 'It is an immense merit in the Kuran that there is no doubt as to its genuineness . . . . That very word we can now read with full confidence that it has remained unchanged through nearly thirteen hundred years'. (Lane-Poole, LSK., Intro. p. C.).

(*vi*) 'The recension of 'Othman has been handed down to us unaltered. . . . There is probably in the world no other work which has remained twelve centuries with so pure a text.' (Muir, *op. cit.*, Intro. pp. XXII-XXIII).

(*vii*) 'In the Koran we have, beyond all reasonable doubt, the exact words of Mohammad without substraction and without addition.' (Bosworth Smith, *op. cit.*, p. 22).

(*viii*) 'The Koran was his own creation; and it lies before us practically unchanged from the form which he himself gave it.' (Torrey, *Jewish Foundation of Islam*, p. 2).

(*ix*) 'Modern critics agree that the copies current today are almost exact replicas of the original mother-text as compiled by Zayd, and that, on the whole, the text of the Koran today is as Muhammed produced it. As some Semitic scholar has remarked, there are probably more variations in the reading of one chapter of Genesis in Hebrew than there are in the entire Koran'. (Hitti, *op. cit.*, p. 123).

مِنْ قَبْلِكَ فِيْ شِيَعِ الْاَوَّلِيْنَ ۝ وَمَا يَاْتِيْهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝ كَذٰلِكَ نَسْلُكُهٗ فِيْ قُلُوْبِ
الْمُجْرِمِيْنَ ۝ لَا يُؤْمِنُوْنَ بِهٖ وَقَدْ خَلَتْ سُنَّةُ الْاَوَّلِيْنَ ۝ وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَآءِ فَظَلُّوْا فِيْهِ
يَعْرُجُوْنَ ۝ لَقَالُوْٓا اِنَّمَا سُكِّرَتْ اَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُوْرُوْنَ ۝ وَلَقَدْ جَعَلْنَا فِي السَّمَآءِ بُرُوْجًا ع
وَّزَيَّنّٰهَا لِلنّٰظِرِيْنَ ۝ وَحَفِظْنٰهَا مِنْ كُلِّ شَيْطٰنٍ رَّجِيْمٍ ۝ اِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاَتْبَعَهٗ شِهَابٌ مُّبِيْنٌ ۝
وَالْاَرْضَ مَدَدْنٰهَا وَاَلْقَيْنَا فِيْهَا رَوَاسِيَ وَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ شَيْءٍ مَّوْزُوْنٍ ۝ وَجَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ
وَمَنْ لَّسْتُمْ لَهٗ بِرٰزِقِيْنَ ۝ وَاِنْ مِّنْ شَيْءٍ اِلَّا عِنْدَنَا

10. (ولقد . . . الاولين) And assuredly We have sent *messengers* before thee[19] among the sects of the ancients.

11. (وما . . . يستهزؤن) And not a messenger came to them but at him they were wont to mock.

12. (كذلك . . . المجرمين) Even so We make a way for it[20] in the hearts of the culprits.[21]

13. (لا يؤمنون . . . الاولين) They do not believe in it,[22] and already the example of the ancients has gone forth.

14. (ولو . . . يعرجون) And if We opened upon them a door of the heaven,[23] and they passed the day mounting thereto,[24]

15 (لقالوا . . مسحورون) they would surely say: our eyes have been dazzled;[25] aye! we must have been enchanted.[26]

SECTION 2

16. (ولقد . . . للنظرين) And assuredly We have set constellations[27] in the heaven and made it[28] fairseeming to the onlookers.[28-A]

17. (وحفظنها . . . رجيم) And We have guarded it[29] from every Satan damned;[30]

18. (الا . . . مبين) save him who steals the hearing,[31] and him pursues a flame gleaming.[32]

19. (والارض . . موزون) And the earth! We have stretched it out and have cast on it firm mountains,[33] and We have caused to spring up on it everything weighable.[34]

20. (وجعلنا . . . برزقين) And We have appointed on it your means of living and *also* for those of whom you are not the providers.[35]

---

19. (O Prophet !).
20. *i. e.*, ridicule and mockery.
21. (and they will surely ridicule thee, O Prophet !).

22. *i. e.*, in the Holy Qur'ān.

23. (and provided to them a sign so manifest).

24. (in open, broad daylight without any suspicion of error or delusion).

25. So stubborn are they in their opposition to Islam! مسحورون signifies 'deluded'.

26. (altogether, so that we would not believe after a still greater miracle).

27. *i. e.*, stars of the first magnitude.

28. *i. e.*, the heaven.

28-A. (by means of these stars).

29. (by means of shooting stars).

30. Or 'stoned.'

31. The devils constantly endeavour to ascend to the confines of the lowest heaven, and there overhearing the conversation of the angels respecting things decreed by God, obtain knowledge of the future, which they sometimes impart to men who by means of talisman or certain invocations make them to serve the purposes of magical performances.

32. Shooting stars are sometimes hurled at the devils when they endeavour stealthily to listen to the heavenly secrets.

33. (so that it may not shake and unsteadily move).

34. (in the balance of the Divine wisdom) *i. e.* in a balanced manner.

35. For instance, the beasts of the forest for whose provision man takes no care.

ربما ١٤ الحجر ١٥

خزآئنه وما ننزله الا بقدر معلوم ﴿٢١﴾ وارسلنا الريح لواقح فانزلنا من السماء ماء فاسقينكموه وما
انتم له بخزنين ﴿٢٢﴾ وانا لنحن نحي ونميت ونحن الورثون ﴿٢٣﴾ ولقد علمنا المستقدمين منكم ولقد علمنا
المستاخرين ﴿٢٤﴾ وان ربك هو يحشرهم انه حكيم عليم ﴿٢٥﴾ ولقد خلقنا الانسان من صلصال من حما
مسنون ﴿٢٦﴾ والجان خلقنه من قبل من نار السموم ﴿٢٧﴾ واذ قال ربك للملئكة اني خالق بشرا من صلصال
من حما مسنون ﴿٢٨﴾ فاذا سويته ونفخت فيه من روحي فقعوا له سجدين ﴿٢٩﴾ فسجد الملئكة كلهم
اجمعون ﴿٣٠﴾ الا ابليس ابى ان يكون مع

21. (وان . . . معلوم) And there is nothing of which there are not with Us the treasurers,[36] and We do not send it down save in a known measure.[37]

22. (وارسلنا . . . بخزنين) And We send the winds fertilizing,[38] then We send down water from the heaven, and We give it to you to drink, and of it you could not be the treasurers.[39]

23. (وانا . . . الوارثون) And verily We! We it is Who give life and death, and We *shall be* the survivors.[40]

24. (ولقد . . . المستاخرين) And assuredly We know those of you who have gone before and those who will come hereafter.

25. (وان . . . عليم) And verily thy Lord! He will gather them[41] and verily He is the Wise,[42] the Knowing.[43]

SECTION 3

26. (ولقد . . . مسنون) And assuredly We have created human being[44] from ringing clay of loam moulded.

27. (والجان . . السموم) And the jinn, We had created them afore of the fire of the scorching wind.[45]

28. (واذ قال . . مسنون) And *recall* when thy Lord said to the angels: I am about to create a man from ringing clay of loam moulded.

29. (فاذا . . . سجدين) then when I have formed him[46] and breathed into him of My spirit,[47] fall down unto him prostrate.[48]

30. (فسجد . . . اجمعون) So the angels prostrated themselves, all of them together.

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36. (unexhausted and inexhaustible).

37. *i. e.*, decreed and determined by Divine wisdom.

38. *i. e.*, filling the clouds with water, and fecundating the earth.

39. *i. e.*, you could not store them in a quantity that would make you independent of fresh rains.

40. (when all the creation shall be dead and annihilated).

41. *i.e.*, on the Day of Judgment and will requite all.

42. *i.e.*, dealing with everyone in accordance with His universal plan.

43. *i.e.*, well aware of the deeds of everyone.

44. *i. e.*, the first man who was no more than a mere human being. The 'first Ancestor' of mankind has been held to be of Divine nature, and even worshipped by the man's-worshippers. (PC. II. p. 311).

45. The genii are therefore neither gods nor demi-gods, but ordinary created beings, and mortal like men, only made of a different substance. The Bible while narrating this period of world's history speaks of the "Sons of God" and "giants" inhabiting the earth. (Ge. 6 : 2, 4).

46. (and fashioned him in due proportion).

47. (and this spirit, let it be noted, was at no time withdrawn). This strikes at the root of the Pauline Christianity which proceeds on the assumption that in consequence of the fall of Adam and Eve, the spirit which God breathed into the nostrils of Adam was withdrawn.

48. (making obeisance to him as God's vicegerent on the earth).

الحجر ١٥ ربما ١٤

السّٰجِدِيْنَ ۝ قَالَ يٰٓاِبْلِيْسُ مَا لَكَ اَلَّا تَكُوْنَ مَعَ السّٰجِدِيْنَ ۝ قَالَ لَمْ اَكُنْ لِّاَسْجُدَ لِبَشَرٍ خَلَقْتَهٗ مِنْ
صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ۝ قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ۝ وَّاِنَّ عَلَيْكَ اللَّعْنَةَ اِلٰى يَوْمِ الدِّيْنِ ۝ قَالَ
رَبِّ فَاَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ۝ قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ۝ اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ ۝ قَالَ رَبِّ بِمَآ
اَغْوَيْتَنِيْ لَاُزَيِّنَنَّ لَهُمْ فِى الْاَرْضِ وَلَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ ۝ اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ ۝ قَالَ
هٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيْمٌ ۝ اِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ اِلَّا مَنِ اتَّبَعَكَ مِنَ الْغٰوِيْنَ ۝ وَاِنَّ
جَهَنَّمَ لَمَوْعِدُهُمْ اَجْمَعِيْنَ ۝ لَهَا سَبْعَةُ اَبْوَابٍ لِكُلِّ بَابٍ مِّنْهُمْ

31. (الا . . . الساجدين) But Iblis *did not*;[49] he refused to be with the prostrate?

32. (قال . . . الساجدين) *Allah* said: O Iblis! how is it that thou art not with the prostrate?

33. (قال . . . مسنون) He said: it was not for me that I should prostrate myself before a human being whom Thou hast created from ringing clay of loam moulded.

34. (قال . . . رجيم) *Allah* said: then get thee forth herefrom, verily thou art *one* damned.

35. (و ان . . يوم الدين) And on thee *shall be* the curse of all on the Day of Judgment.

36. (قال . . . يبعثون) He said: Lord! respite me then till the Day *on which* people will be raised up.

37. (قال . . . المنظرين) *Allah* said: well, then thou art of the respited;

38. (الى . . . المعلوم) till the Day of the Time Known.[50]

39. (قال . . . اجمعين) He said: Lord! because Thou hast led me to err I will surely make *things* alluring to them on the earth, and I will surely seduce them all;

40. (الا . . . المخلصين) but not *such* of them *as are* Thy sincere bondmen.[51]

41. (قال . . . مستقيم) *Allah* said: this[52] is the path *leading* to Me straight;[53]

42. (ان . . . الغوين) verily as for My bondmen,[54] no authority shalt thou have over them,[55] except over erring ones who follow thee.[56]

43. (و ان . . . اجمعين) And verily Hell is the place promised to them all.

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49. See P. I. nn. 150, 151.

50. *i. e.*, ordained in the fore-knowledge of God.

51. (single-hearted in devotion to God).

52. 'The world is all the richer for having a devil in it, as long as we keep our foot upon his neck.' (James, *Varieties of Religious Experience*. p. 50).

53. *i. e.*, this path of sincere obedience leads to Me direct. Everybody can thus be saved and be admitted into the circle of the elect.

54. (who conceive Me as neither remote nor otiose but as Present and Active).

55. Thus Satan is in no sense a deity or sub-deity, nor is he 'the lord of the material world' as held by several peoples. The real source of evil lies, not in any outside agency, but in the voluntary action of man himself—in the apostasy of human will and intelligence from God.

56. *i. e.*, those who choose to follow thy suggestions of their own accord, out of their weakness.

جُزْءٌ مَّقْسُوْمٌ ۝ اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ۝ اُدْخُلُوْهَا بِسَلٰمٍ اٰمِنِيْنَ ۝ وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ
غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ۝ لَا يَمَسُّهُمْ فِيْهَا نَصَبٌ وَّمَا هُمْ مِّنْهَا بِمُخْرَجِيْنَ ۝ نَبِّئْ عِبَادِيْٓ
اَنِّيْٓ اَنَا الْغَفُوْرُ الرَّحِيْمُ ۝ وَاَنَّ عَذَابِيْ هُوَ الْعَذَابُ الْاَلِيْمُ ۝ وَنَبِّئْهُمْ عَنْ ضَيْفِ اِبْرٰهِيْمَ ۝ اِذْ دَخَلُوْا
عَلَيْهِ فَقَالُوْا سَلٰمًا ۗ قَالَ اِنَّا مِنْكُمْ وَجِلُوْنَ ۝ قَالُوْا لَا تَوْجَلْ اِنَّا نُبَشِّرُكَ بِغُلٰمٍ عَلِيْمٍ ۝ قَالَ اَبَشَّرْتُمُوْنِيْ
عَلٰٓى اَنْ مَّسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُوْنَ ۝ قَالُوْا بَشَّرْنٰكَ بِالْحَقِّ فَلَا تَكُنْ مِّنَ الْقٰنِطِيْنَ ۝ قَالَ وَمَنْ يَّقْنَطُ
مِنْ رَّحْمَةِ رَبِّهٖٓ اِلَّا الضَّاۗلُّوْنَ ۝ قَالَ فَمَا خَطْبُكُمْ اَيُّهَا الْمُرْسَلُوْنَ ۝ قَالُوْٓا اِنَّآ اُرْسِلْنَآ

44. (لها . . . مقسوم) To it are seven portals; to each portal is a portion of them assigned.

SECTION 4

45. (ان . . . عيون) The *God*-fearing shall be amidst Gardens and springs.

46. (ادخلو . . . امنين) Enter there in peace, secure.[57]

47. (و نزعنا . . متقبلين) And We will remove whatsoever of rancour may be in their hearts;[58] breathren *they,*[59] *sitting* upon couches facing each other.

48. (لا . . . بمخرجين) There shall touch them no toil there, nor shall they be *ever* driven forth from there.[60]

49. (نبى . . . الرحيم) Declare thou[61] to Me bondmen: verily I ! I am the Forgiving, the Merciful.

50. (و ان . . . الاليم) And verily My torment! that is the torment afflictive!

51. (و نبهم . . ابراهيم) And tell thou them of Ibrāhīm's guest.[62]

52. (اذ . . . وجلون) When they entered unto him, and said: peace! He said:[63] we are afraid of you.

53. (قالوا . . . عليم) They said: do not be afraid; we bear thee the glad tidings of a boy knowing.[64]

54. (قال . . . تبشرون) He said:[65] do you bear me the glad tidings when old age has touched me? Of what then you give me the glad tidings?

55. (قالوا . . . القنطين) They said: we bear thee the glad tidings of a truth;[66] do not be thou of the desponding.[67]

56. (قال . . . الضالون) He said: and who desponds of the mercy of his Lord except the astray?[68]

57. (قال . . . المرسلون) He said: what is your errand, O sent ones?

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57. Thus they will be greeted by the angels.
58. *i. e.*, all past sense of injury shall be obliterated from their hearts.
59. (realizing in full the ideal of perfect brotherhood).

60. All this joy and bliss will be everlasting.

61. (O Prophet !).

62. (who were angels in human form). See P. XII. n. 205.

63. (after he had served them with a feast and found that they were not partaking of the food).

64. *i. e.*, endowed with knowledge. See XII n. 206.

65. (wondering at the announcement, which considered as an event, seemed far from the ordinary).

66. *i. e.*, a fact the coming of which is perfectly certain.

67. *i. e.*, do not look at the ordinary, normal causes as that would generate despair.

68. (so I cannot be of the desponding in this sense).

إلى قوم مجرمين ﴿٥٨﴾ إلا آل لوط إنا لمنجوهم أجمعين ﴿٥٩﴾ إلا امرأته قدرنا إنها لمن الغبرين ﴿٦٠﴾ فلما
جاء آل لوط المرسلون ﴿٦١﴾ قال إنكم قوم منكرون ﴿٦٢﴾ قالوا بل جئنك بما كانوا فيه يمترون ﴿٦٣﴾ وأتينك بالحق
وإنا لصدقون ﴿٦٤﴾ فأسر بأهلك بقطع من الليل واتبع أدبرهم ولا يلتفت منكم أحد وامضوا حيث
تؤمرون ﴿٦٥﴾ وقضينا إليه ذلك الأمر أن دابر هؤلاء مقطوع مصبحين ﴿٦٦﴾ وجاء أهل المدينة يستبشرون ﴿٦٧﴾
قال إن هؤلاء ضيفي فلا تفضحون ﴿٦٨﴾ واتقوا الله ولا تخزون ﴿٦٩﴾ قالوا أولم ننهك عن العلمين ﴿٧٠﴾ قال
هؤلاء بناتي إن كنتم

58. (قالوا . . . مجرمين) They said: verily we have been sent to a people guilty——

59. (الا . . . اجمعين) *all* except the household of Lūṭ; surely we are going to deliver all of them;

60. (الا . . . الغبرين) but not his wife; we[69] have decreed that she will be of them who tarry.[70]

SECTION 5

61. (فلما . . . المرسلون) Then when the sent ones entered into the household of Lūṭ;

62. (قال . . . منكرون) he said: verily you are a people stranger.[71]

63. (قالوا . . . يمترون) They said: nay! we have come to thee with that of which they have been doubting;[72]

64. (و اتينك . . . اصدقون) and we have brought to thee the truth,[73] and verily we say sooth.

65. (فاسر . . . تومرون) So set forth thou with thy household in a portion of the night, and follow thou their back, and let not one of you look back, and pass wither you are commanded.[74]

66. (و قضينا . . مصبحين) And we decreed to him this commandment because the last of those was to be cut off in the *early* morning.

67. (و جاء . . . يستبشرون) And there came[75] the people of the city rejoicing.[76]

68. (قال . . . تفضحون) He said: verily these are my guests,[77] so humiliate me not;[78]

69. (و اتقوا الله . . . تخزون) and fear Allah,[79] and disgrace me not.[80]

70. (قالوا . . . العالمين) They said: had we not forbidden thee against the *outside* world?[81]

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69. (as instructed by God).

70. (and will be destroyed with the rest of the community).

71. (whom the people of Lot were wont to ill-treat). 'In Sodom every

one who gave bread and water to the poor was condemned to death by fire.' (JE. XI. p. 424) 'The people of Sodom had proclaimed that any hospitable person would be burned.' (JE. VIII. 186).

72. *i. e.*, with the execution of judgment.

73. *i. e.*, the inevitable doom.

74. *i. e.*, to the land of Syria. Or, according to the Bible, to the small city of Zoar. (Ge. 19: 20-22).

75. (to Lot).

76. (at the news of the arrival of young and handsome strangers).

77. (and so entitled to respect and protection according to all laws of hospitality). 'While under the roof of his host, the guest was in security ; hence the earnest appeal of Lot to the men of Sodom——death, or something as bad he could suffer, rather than that his guests should be exposed to gross ill-treatment' (EBi. c. 2128).

78. (by insulting them).

79. (in respect of your beastly habits and inclinations).

80. (in the eyes of my guests).

81. See n. 71 above.

فٰعِلِيْنَ ﴿٧١﴾ لَعَمْرُكَ اِنَّهُمْ لَفِيْ سَكْرَتِهِمْ يَعْمَهُوْنَ ﴿٧٢﴾ فَاَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِيْنَ ﴿٧٣﴾ فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَ
اَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيْلٍ ﴿٧٤﴾ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْمُتَوَسِّمِيْنَ ﴿٧٥﴾ وَاِنَّهَا لَبِسَبِيْلٍ مُّقِيْمٍ ﴿٧٦﴾
اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ﴿٧٧﴾ وَاِنْ كَانَ اَصْحٰبُ الْاَيْكَةِ لَظٰلِمِيْنَ ﴿٧٨﴾ فَانْتَقَمْنَا مِنْهُمْ وَاِنَّهُمَا لَبِاِمَامٍ
مُّبِيْنٍ ﴿٧٩﴾ وَلَقَدْ كَذَّبَ اَصْحٰبُ الْحِجْرِ الْمُرْسَلِيْنَ ﴿٨٠﴾ وَاٰتَيْنٰهُمْ اٰيٰتِنَا فَكَانُوْا عَنْهَا مُعْرِضِيْنَ ﴿٨١﴾ وَكَانُوْا يَنْحِتُوْنَ
مِنَ الْجِبَالِ بُيُوْتًا اٰمِنِيْنَ ﴿٨٢﴾ فَاَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِيْنَ ﴿٨٣﴾ فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿٨٤﴾ وَمَا
خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا

71. (قال . . . فاعلين) He said: these are my daughters,[82] if act you must.

72. (لعمرك . . . يعمهون) By thy life,[83] in their intoxication;[84] they were wandering bewildered.

73. (فاخذ تهم . . مشرقين) Then the shout took hold of them at the sunrise.

74. (فجعلنا . . . سجيل) And We made the upside thereof[85] downwards,[86] and We rained on them stones of baked clay [87]

75. (ان . . . للمتوسمين) Verily in that are signs[88] for men of sagacity.

76. (و انها . . . مقيم) And verily they[89] are on a pathway lasting.[90]

77. (ان . . . للمؤمنين) Verily in that is a sign for the believers.

78. (وان . . . الظالمين) And the dwellers of the wood[91] surely were wrongdoers.

79. (فانتقمنا . . . مبين) So We took vengeance on them.[92] And verily both[93] are on a high-road open.[94]

SECTION 6

80. (و لقد . . . المرسلين) And assuredly the dwellers of Hijr[95] belied the sent ones.[96]

81. (و آتينهم . . معرضين) And We brought Our signs to them, but they turned away from them.

82. (و كانوا . . . آمنين) And they were hewing out houses from mountains *feeling* secure.[97]

83. (فاخذ تهم . . مصبحين) Then the shout took hold of them in the early morn.

84. (فما . . . يكسبون) Then availed them not what they had been earning.

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82. (of whom you can make rightful use). See P. XII. n. 237.

83. (O Prophet!) It is the absolute purity of the holy Prophet's life that is cited here as witness.

84. (of impure and beastly passions).

85. *i. e.*, of these cites.

86. *i. e.*, We overturned these cities. See P. XII. nn. 251, 252.

87. See P. XII. n. 251. The stones are said to be 'raining' because of their descending from the sky.

88. (recalling to mind awful punishment for the evil-doers).

89. *i. e.*, those ruins; a dismal desolate tract of land.

90. *i. e.*, on the permanent pathway between Arabia and Syria.

91. (near Madyan) أيكة signifies the thicket or collection of tangled trees. Noeldeke identifies this people with the Midianites: according to our commentators, the two tribes, though closely allied, were distinct.

92. (destroying them for their persistent disobedience).

93. *i. e.*, the ruins of the cities of the Plain and of the Wood.

94. *i. e.* plain to see.

95. Mt. Hijr stands about 150 miles on the rocky tract of land known by this name in the north of Arabia on the highway to Syria. It was inhabited by the tribe of Thamud, 'Hijra, in Ptolemy and Pliny, is an oasis staple town of the gold and frankincense caravan road from Arabia the Happy.' (Doughty, *Travel in Arabia Deserta*, I. p. 135) See also P. VIII. n. 542. "In ancient times here lived a godless and arrogant cave-dwelling people, the Thamūd, of which it is related in the Kur'ān that they hewed their houses out of rock . . . . The sandstone cliffs of *al-Hidjr* with the monuments carved in them are also called *Mudā'in Sālih* "Sālih's towns" after Sālih". (E.I., II. p. 301).

96. *i. e.*, the prophets of God.

97. "On all sides the nearby vertical walls of rock are carved by works of art—not built up of hewn stones, but cut out of the living rock itself." (D.B. IV. p. 439). See P. VIII. n. 548.

بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ۝٨٥ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ۝٨٦ وَلَقَدْ آتَيْنَاكَ سَبْعًا
مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ۝٨٧ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ
وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ۝٨٨ وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ۝٨٩ كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ۝٩٠ الَّذِينَ
جَعَلُوا الْقُرْآنَ عِضِينَ ۝٩١ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ۝٩٢ عَمَّا كَانُوا يَعْمَلُونَ ۝٩٣ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ
عَنِ الْمُشْرِكِينَ ۝٩٤ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ۝٩٥ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ۝٩٦ وَلَقَدْ
نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ۝٩٧ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ۝٩٨ وَاعْبُدْ رَبَّكَ حَتَّىٰ
يَأْتِيَكَ الْيَقِينُ ۝٩٩

85. (و ما . . . الجميل) We have not created the heavens and the earth and what is in-between save with a purpose. And the Hour is surely coming. So overlook them thou[98] with a seemly overlooking.[99]

86. (ان . . . العليم) Verily thy Lord! He is the Great Creator, the Knower.

87. (و لقد . . . العظيم) And assuredly We have given thee seven of the repetitions[100] and the Mighty Qur'ān.[101]

88. (لا . . . للمؤمنين) Do not cast thy eyes toward what We have let the classes of *infidels*[102] enjoy,[103] and grieve not over them; and lower thy wings[104] to the believers.

89. (و قل . . . المبين) And say thou: verily I ! I am a plain warner.[105]

90. (كما . . . المقتسمين) Even as We have sent down[106] on the dividers[107]—

91. (الذين . . . عضين) those who made the scripture[108] bits[109].

92. (فوربك . . . اجمعين) By thy Lord, We will question them all;

93. (عما . . . يعملون) for what they have been doing.[110]

94. (فاصدع . . . المشركين) Promulgate thou[111] what thou art commanded, and turn away from the associators.

95. (انا . . . المستهزئين) Verily We will suffice thee *against* the mockers[112]—

96. (الذين . . . يعلمون) who set up along with Allah another god; presently they shall know.[113]

97. (و لقد . . . يقولون) And assuredly We know that thou straitenest thy breast[114] by what they say.[115]

98. (فسبح . . . الساجدين) So hallow thou the praise of thy Lord, and be thou of the prostrates.

99. (و اعبد . . . اليقين) And worship thou thy Lord until there comes to thee the Certainty.[116]

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98. (O Prophet !).

99. (the crimes of the present-day infidels).

100. *i. e.*, of the oft-repeated verses: *Surat ul Fâtiha,* or the first chapter of the Qur'ān, which consists of seven verses and has to be repeated in every prayer. 'The simple and meaningful *fatihah*, often likened to the Lord's Prayer, is reiterated by the faithful Moslem about twenty times a day. This makes it one of the most often repeated formulas ever devised.' (Hitti. *op. cit.*, p. 131).

101. (itself; so look at these incomparable and invaluable gifts, and overlook the ridicule and persecution of the infidels.) That the Qur'ān is one of the mightiest works in existence is acknowledged even by the unfriendly Christians. 'The Kuran is undoubtedly the most influential book in the world after the Bible.' *The Columbia Encyclopaedia* (C. 983). See also P.I. n. 30.

102. *i. e.*, various sects and classes of the infidels.

103. (in their brief little lives).

104. (in meekness). خفض جناحه means, 'He made himself gentle, easy to deal with, compliant.' (LL)

105. (of punishment).

106. (punishment).

107. *i. e.*, those who have made division of their Scripture into arbitrary parts, accepting some and rejecting others.

108. The word قرآن is here to be taken in its literal, not technical, sense. (Zm.)

109. The phrase may also mean: 'Those who pronounced the Kuran to be lie, or enchantment', from عضه and عضرن signifying enchantment.' (LL)

110. (and will requite each accordingly).

111. (aloud and fearlessly). 'It was the mission of his life to proclaim that God is One, and he succeeded.' (Rodwell, *The Kuran,* Preface, p. XXII).

112. The Prophet holding his enemies at bay, 'to outward appearance defenceless, and with his little band as it were in the lion's mouth, yet trusting in His almighty power whose Messenger he believed himself to be, resolute and unmoved, presents a spectacle of sublimity paralleled only by such scenes in the ancient Sacred Records as that of the people of Israel'. (Muir. *op. cit.*, p. 126).

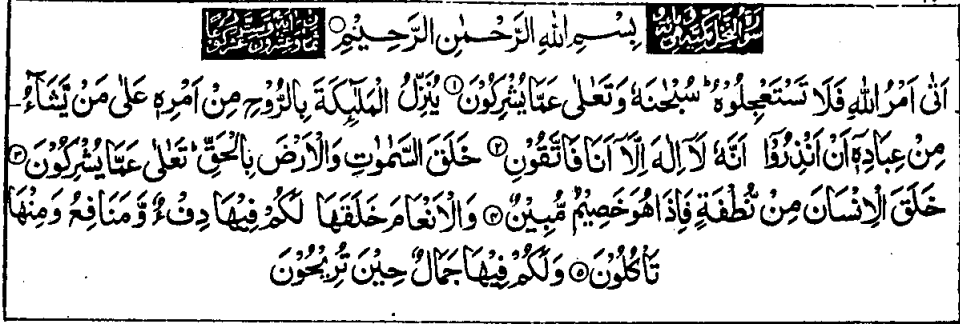
113. (their folly).

114. *i. e.*, thy heart is deeply distressed.

115. (by their of denial and defiance).

116. meaning 'death.'

بسم الله الرحمن الرحيم

اتى امر الله فلا تستعجلوه سبحنه وتعلى عما يشركون ① ينزل الملئكة بالروح من امره على من يشاء من عباده ان انذروا انه لا اله الا انا فاتقون ② خلق السموت والارض بالحق تعلى عما يشركون ③ خلق الانسان من نطفة فاذا هو خصيم مبين ④ والانعام خلقها لكم فيها دفء ومنافع ومنها تاكلون ⑤ ولكم فيها جمال حين تريحون

Sūrat-un-Nahl

The Bee. XVI

(Makkan, 16 Sections and 128 Verses.

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اتى . . . يشركون) The affair of Allah[117] comes,[118] so do not seek to hasten it.[119] Hallowed be He and Exalted above what they associate.[120]

2. (ينزل . . . فاتقون) He sends down the angels with the spirit[121] by His command upon whosoever of His bondmen He wills:[122] warn[123] that there is no god but I, so fear Me.

3. (خلق . . . يشركون) He[123-A] has created[123-B] the heavens and the earth[123-C] with a purpose.[123-D] Exalted is He above what they associate.

4. (خلق . . . مبين) He has created man from a drop, and lo! he[124] is a disputant open.

5. (و الانعام . . . تاكلون) And the cattle! He has created them. For you in them there is warmth[125] and *other* profits[125-A] and of them you eat.[126]

---

117. *i. e.*, His inevitable decree; or, His threatened punishment.

118. (to pass, surely and soon enough). The phrase may also mean: 'The threatened punishment ordained of God hath, as it were, come: so near is it, that it is as though it had already come; therefore desire ye not to hasten it'. (LL).

119. (in your foolishness, O Makkan pagans!).

120. (with Him).

121. *i. e.*, the Revelation.

122. (with this message——).

123. (mankind).

123-A. (and not anyone else).

123-B. (out of nothing).

123-C. (Both of which are mere created objects, not divinities).

123-D. (not for nothing).

124. ——the ungrateful creature !——

125. Or 'warm clothing'. دف is both 'warmth or heat,' and 'a thing or garment or covering that renders one warm, or hot, of wool, or the like, or of camel's fur.' (LL). Here the word means the skins of animals and their wool and hair, all used for human clothing. The material, of which the Bedouin clothes are made is mainly wool, obtained from this domestic animal. With the exception of the shirt and handkerchief; the mantle, the skull cap, the 'iqal and sometimes even the belt, are all made of camel's hair or sheeps wool'. (Inayatullah, *op. cit.*, p. 118),

125-A. Domestic animals are the very stock-in-trade of the nomad Arabs, 'the source of their daily diet (milk) and of their woollen clothing, and their only means of transport across the vast sandy deserts' (Inayatullah, *op. cit.*, p. 93). See also n. 280 below.

126. This reminds once more that the cattle are meant for human use, not for veneration and worship, as practised by various polytheistic peoples in India, Egypt and Babylonia. The early Semites too 'like other pastoral peoples paid great reverence to cattle, their kinship with whom they had long continued to recognise.' (EBi c. 715).

وَحِينَ تَسْرَحُونَ ﴿٦﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنفُسِ ۚ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٧﴾
وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾ وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ ۚ
وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿٩﴾ هُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً ۖ لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾
يُنبِتُ لَكُم بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِن كُلِّ الثَّمَرَاتِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾
وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۖ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

وَمَا ذَرَأَ لَكُمْ

6. (و لكم . . . تسرحون) And for you there is a beauty in them as you drive them at the eventide and as you drive them out to pasture.

7. (وتحمل . . . رحيم) And they bear your loads to a city which you could not reach except with travail of souls;[127] verily your Lord is Kind, Merciful.

8. (والخيل . . . تعلمون) And *He has created* horses and mules and asses that you may ride them,[128] and as an adornment;[129] and He creates what you do not know.[130]

9. (و على . . . اجمعين) And upon Allah is the direction of the way,[131] and of that is *some* crooked,[132] and had He willed,[133] He would have guided you all.[134]

SECTION 2

10. (هوالذى . . تسيمون) He it is who sends down from the heaven water for you, from which is drinking and from which are trees[135] from which you pasture *your herds*.

11. (ينبت . . . يتفكرون) He grows thereby the corn and olive[136] and date-palms[137] and grapes[138] and all manner of fruit. Verily in that is a sign[139] for a people who ponder.[140]

12. (وسخر . . يعقلون) And He has subjected[141] to you the night and the day and the sun and the moon,[142] and the stars[143] are subjected by His command. Verily in that are signs for a people who understand.

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127. *i. e.*, with difficulty and distress.

128. 'The horses of Najd, the donkeys of Al-Hasa and the dromedaries of 'Umān are world famous.' (Hitti, *op. cit.*, p. 22). 'By virtue of its hardness and power of endurance, the ass is hardly less suitable for Arabia than the camel; while for transport purposes, it is decidedly more important than the horse, because it is patient of thirst and need only be watered every second day . . . . Donkeys are numerous in villages and towns, where they are used not only for riding but also for raising water from irrigation wells'. (Inayatullah, *op. cit.*, p. 70) The gusto and pride, with which the Arab warrior-poet describes the fine points of his valued

mare and the martial exploits performed on its back, are well known to all readers of Arabic poetry. (*ib.* p. 68).

129. The proper relation of man with all these creatures is not of adoring them but of understanding and using them. They are neither the incarnation of a deity, nor the receptacle of any indwelling divine soul; they are merely a means of transport and a source of power and wealth to man. The phenomena of zoolatry have been assigned three distinct motives by the anthropologists. (PC. II. p. 237 ff):—

(*a*) direct worship of the animal for itself.

(*b*) indirect worship of it as a fetish acted through by a deity, and

(*c*) veneration for it as a totem or representative of a tribe-ancestor. Clearly all these notions are false and fanciful and an insult to human intelligence. Horse has been a specially holy animal (ERE. I. p. 519), while an ass cult too has not been unknown (ERE I. pp. 501-502).

130. This may allude to the future modes of transport., unknown and unthinkable at the time of the revelation of the Holy Qur'ān.

131. (to those who seek it).

132. *i. e.*, there are other ways that do not lead to Him

133. (in consonance with His universal Plan).

134. (irrespective of one's seeking that Way or not).

135. Or 'shrubs' or 'bushes'.

136. See P. VIII. n. 148; P. XVIII. n. 26.

137. Dates are a staple article of food among the shrubs, and are noted for their high nutritious value, only a handful of them sufficing an Arab for days. Palm is 'an evergreen tree growing in tropical climates in a dry atmosphere . . . . The tree was plentiful in Palestine in ancient times . . . . The date-palm was put to many uses. The fruit was used for food, and from it a drink was distilled,' (JE. IX. p. 505). 'The tree' ranges from the Canary Islands through Northern Africa and the southeast of Asia to India. It has been cultivated and much prized throughout most of these regions from the remotest antiquity. In Arabia it is the chief source of national wealth, and its fruit forms the staple article of food in the country . . . . All parts of the date-palm yield valuable economic products. Its trunk furnishes timber for house-building and furniture; the leaves supply thatch; their footstalks are used in fuel, and also yield a fibre for cordage'. (EBr. VII. pp. 68-69). 'Those who, like most Europeans at home, only know the date from the dried specimens of that fruit shown beneath a label in shop-windows, can hardly imagin how delicious it is when eaten fresh and in Central Arabia' (W. G. Palgrave quoted in EBr. VII, p. 68). Among the Arabian flora the date-palm tree is queen. It bears the most common and esteemed fruit: the fruit تمر (*tamr*) par excellence. Together with milk it provides the chief item on the menu of the Bedouin, and,

except for camel flesh, is his only solid food'. (Hitti, *op. cit.*, p. 19).

138. 'The grape is of the most nourishing and wholesome of fruits. In illness it is cooling and refreshing. The content of nourishing sugar is very high in ripe grapes, ... The grape cure is a long established method of treating corpulence, bronchial catarrh, obstinate constipation and catarrh of the intestine (Riddle, *Family Encyclopedia of Medicine*, II, p. 1042). 'Few fruits', says another modern medical authority, 'have such excellent food value as grapes. Their juice has been termed "vegetable milk" due to its close approach in constituency to that of human milk. From earliest times grape and grape juice have been synonymous with herb and medicine . . . In general, it may be said that there are few cases in which grapes do not assist in the more healthful regulation of the system and the overcoming of ill-health'.

139. (of His beneficence and providence).

140. This strikes at the root of Nature-worship and the cult of Nature-gods. There are no such curiosities in Nature as a 'God of Agriculture', a 'Patron of husbandry', etc. In civilized Greece annual festivals, known as Adonia, were held in honour of Adonis, the 'Vegetation Spirit'. The cults of Apollo, as the protector of the fruits of the earth and the lower animals, of Aphrodite, as the bestower of all animal and vegetable fruitfulness, and of Attis, as the god of vegetation, are also well known to the students of Greek and Roman history.

141. (to His service).

142. *i. e.*, all these are made to subserve you and are not to be the objects of your worship. For Night-worship, Day-worship, Sun-worship, and Moon-worship see P. XIII. n. 466.

143. Which loom so large in the history of polytheism.

فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ ۝ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا
وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۝
وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ۝ وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ۝
أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ۝ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ
رَحِيمٌ ۝ وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۝ وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ
يُخْلَقُونَ ۝ أَمْوَاتٌ

13. (وما . . . يذكرون) And *He has subjected to you* what He has multiplied for you on the earth of various kinds. Verily in that is a sign for a people who receive admonition.

14. (وهو الذى . . تشكرون) And He it is who has subjected *to you* the sea[144] that you may eat of it fresh flesh,[144-A] and bring forth out of it ornaments[145] you wear. And thou[146] seest ship ploughing therein,[147] and *it is* in order that you may seek of His grace[148] and that haply you may be grateful.

15. (والقى . . تهتدون) And He has cast firm mountains on the earth lest it move away with you,[149] and rivers and paths that haply you may be directed.[150]

16. (علمت . . يهتدون) And *also* landmarks;[151] and by stars they are guided.[152]

17. (افمن . . . تذكرون) Is one who creates as one who can not create?[153] Will you not be admonished?

18. (وان . . . رحيم) And if you would count the favours of Allah you could not compute them;[154] verily Allah is Forgiving,[155] Merciful.[156]

19. (والله . . . تعلنون) And Allah knows what you keep secret and what you want to make known.

20. (والذين . . يخلقون) Those upon whom they call besides Allah[157] have not created aught and are *themselves* created.

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144. (to His service). There have been peoples worshipping both rivers and seas. 'Rivers are often worshipped . . . . as divine or as fertile mothers, while in Egypt the Nile was worshipped as a man. More usually, however, the cult developed into one paid to gods or spirits of rivers.' (ERE. IX. p. 204) 'Like the earth, the sea has a double aspect. There are sea-gods, but the sea itself is a great being, feared by men yet also beneficent and worshipped, while even the personified sea-god is sometimes spoken of as the sea itself . . . . ' (*ib.*)

144-A. *i. e.,* fish. That fish is a source of fresh food for man goes without saying. But that it is also a staple diet, both in its fresh and dried forms of a large number of Arabs in perhaps not so well-known. 'The people of coastal districts,

who combine fishing with other occupations, consume much fish. It is not only eaten fresh, but considerable quantities of it, including such varieties as sardines, mackerel, rock-fish and cod are caught, dried and salted at certain inhabited points on the coast and sent into the interior as merchandise.' (Inayatullah, ***Geographical Factors in Arabian Life and History***, p. 95). Arabian fisheries 'are carried on along the whole extent of the coast-line, *i. e.*, on the 'Oman coast, at Bahrain, in Hadramaut, in the Aden district and on the shores of Red Rea. Large quantities of fish are consumed locally as well as dried to be sent to the interior. The seer-fish also yields lamp-oil (*ib.* p. 95 f. n.).

145. (as pearls and corals).

146. (O reader !).

147. There is a definite allusion here to the invention of steam-ships, مواخر signifying 'ships cleaving the water with their steams or thrusting the water with their steams.' (LL)

148. (and bounty, by means of commerce and sea trade).

149. See P. XIV. n. 33, above.

150. (by their means).

151. (which serve as guide-posts).

152. Stars serve as guides not only in a country like Arabia where people travel by night through the deserts, but they are also of immense value to the mariners.

153. (such as your nature-gods).

154. See P. XIII. n. 468.

155. (so He shall forgive even a polytheist once he sincerily repents and recants).

156. (so there is no dearth of God's beneficence even for the infidels in this world).

157. (whether of nature-gods, or or hero-gods, or fetish-gods etc.).

غَيْرُ أَحْيَآءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾ إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۚ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ﴿٢٢﴾ لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ
وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ ۙ قَالُوٓا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوٓا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۙ وَمِنْ
أَوْزَارِ الَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا سَآءَ مَا يَزِرُونَ ﴿٢٥﴾ قَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُم مِّنَ
الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِن فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾ ثُمَّ يَوْمَ الْقِيَامَةِ
يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَآءِيَ الَّذِينَ

21. (اموات . . . يبعثون) Lifeless *are they,* not alive, they know not when they will be raised up.[158]

SECTION 3

22. (الهكم . . مستكبرون) God of you *all* is One God;[159] so those who do not believe in Hereafter—their hearts are perverse[160] and they are stiff-necked.

23. (لا جرم . . . المستكبرين) Allah undoubtedly knows what they keep secret and what they want to make known; verily He loves not the stiff-necked.

24. (و اذا . . . الاولين) And when it is said to them: what is it that your Lord has sent down?[161] they say: fables of the ancient.[162]

25. (ليحملوا . . . يزرون) *As a result* they will bear their loads in full on the Day of Judgement and *some* of the loads of those whom they have led astray without any knowledge. Lo! vile is the load they shall bear!

SECTION 4

26. (قد . . . يشعرون) Surely there plotted[163] those before them, but Allah came upon their structures from their foundations, so the roof fell upon them from above them,[164] and the torment came to them whence they perceived not.

158. (to receive Judgment). So powerless and so insignificant are they! One only without a second" as the Hindu Scriptures have it.

159. (O mankind!) See P. II. nn. 107, 108.

160. (deliberately refusing to recognize the truth). 'The monotheistic idea,' says Palmer, 'was not new to the Arabs but it was distasteful, and particularly so to the Qurais, whose supermacy over the other tribes, and whose worldly prosperity arose from the fact that they were the hereditary guardians of the national collection of idols kept in the sanctuary at Mecca.' And the cry of Islam therefore naturally 'sounded like a revolutionary watch-word, a radical-party cry, which the conservative Meccans could not afford to despise and which they combated very energetically.' (Palmer, 'The Quran', Intro. p. xlix).

161. (upon the holy Prophet).

162. See P. VII. n. 321.

163. (against their prophets).

164. *i. e.,* He overthrew their designs completely and frustrated all their deeply-laid plots.

كنتم تشاقون فيهم ۚ قال الذين أوتوا العلم إن الخزي اليوم والسوء على الكافرين ﴿٢٧﴾ الذين تتوفاهم الملائكة
ظالمي أنفسهم ۖ فألقوا السلم ما كنا نعمل من سوء ۚ بلى إن الله عليم بما كنتم تعملون ﴿٢٨﴾ فادخلوا أبواب
جهنم خالدين فيها ۖ فلبئس مثوى المتكبرين ﴿٢٩﴾ وقيل للذين اتقوا ماذا أنزل ربكم ۚ قالوا خيرا ۗ
للذين أحسنوا في هذه الدنيا حسنة ۚ ولدار الآخرة خير ۚ ولنعم دار المتقين ﴿٣٠﴾ جنات عدن يدخلونها
تجري من تحتها الأنهار ۖ لهم فيها ما يشاءون ۚ كذلك يجزي الله المتقين ﴿٣١﴾ الذين تتوفاهم الملائكة

27. (ثم . . . الكفرين) Then on the Day of Judgement He will disgrace them and say: where are My associates regarding whom you used to cause cleavage? Those who are given knowledge[165] will say: verily the disgrace and ill-hap to-day are upon the infidels—

28. (الذين . . . تعملون) those whom the angels cause to die while they are wronging[166] themselves,[167] and *only* then they proffer submission: we have not been working any evil.[168] *Yea!* Allah is the Knower of what they have been doing;[169]

29. (فادخلوا . . المتكبرين) so enter the portals of Hell *as* abiders therein. Vile is the abode of the arrogant.

30. (و قيل . . . المتقين) And *when* it is said to the *God*-fearing[170] what is it that your Lord has sent down?[171] They say: *that which* is good. For those who do good is good in the world, and better *still* is the dwelling in the Hereafter. Excellent is the dwelling of the *God*-fearing—

31. (جنت . . . المتقين) Gardens Everlasting which they shall enter, streams running beneath, theirs then *shall be* whatsoever they will. Thus does Allah recompense the *God*-fearing—

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165. *i. e.*, the prophets and the men of God in general.

166. *i. e.*, are yet unrepentant and in a state of unbelief.

167. *i. e.*, after the time for repentance is over.

168. (knowingly and deliberately). Their excuse would avert to this: whatever we might have done we did from ignorance, not from obstinacy or malice.

169. (and of your motives and springs of conduct; so now no excuse of yours is entertainable).

170. *i. e.*, obedient to their Lord).

171. (on the Prophet).

طَيِّبِينَ ۙ يَقُولُونَ سَلَامٌ عَلَيْكُمُ ادْخُلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ۝ هَلْ يَنظُرُونَ إِلَّا أَن تَأْتِيَهُمُ الْمَلَائِكَةُ
أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ۚ كَذَٰلِكَ فَعَلَ الَّذِينَ مِن قَبْلِهِمْ ۚ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ۝
فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝ وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا
عَبَدْنَا مِن دُونِهِ مِن شَيْءٍ نَّحْنُ وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِن دُونِهِ مِن شَيْءٍ ۚ كَذَٰلِكَ فَعَلَ الَّذِينَ مِن
قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ۝ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى اللَّهُ وَمِنْهُم مَّنْ

32. (الذين . . . تعملون) those whom the angels take away *while they are goodly,*[172] saying: peace be upon you, enter the Garden for what you have been working.[173]

33. (هل . . . يظلمون) Do they await[174] that the angels should come to them[175] or the command of thy Lord should come?[176] Thus did those before them.[177] Allah wronged them not, but they were wont to wrong themselves.

34. (فاصابهم . . يستهزؤن) Then there befell them the vices[178] of what they had worked, and then surrounded them that at which they had been mocking.[179]

SECTION 5

35. (وقال . . . المبين) And those who associate say:[180] had God willed[181] we would not have worshipped aught besides Him, *neither* our fathers; nor we would have forbidden aught[182] apart from Him.[183] Thus did those before them.[184] Naught is then on the messengers excepting a plain preaching.[185]

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172. (of all traces of infidelity and impiety), *i. e.*, are perfect Muslims.

173. (of good). 'The way of salvation', comments a Christian conmmentator, 'is still by works. The idea of salvation by grace, in a Christian sense, or by atonement, is nowhere to be found in the Qur'ān.' To remark this is not so much a dispraise of the Qur'ān as paying it an unconscious compliment.

174. *i. e.*, the pagans.

175. (to part their souls from their bodies).

176. (to pass).

177. *i. e.*, they also persisted in their ways of impiety and unbelief.

178. *i. e.*, the natural, inevitable evil consequences.

179. *i. e.*, the Divine Judgment.

180. (by way of justifying their polytheism).

181. *i. e.*, had He really disapproved of idolatry and polytheism.

182. (of the lawful things).

183. *i. e.*, without His cammand. The fallacy, which the pagans' argument involved, lay in their confusion of the 'will' of God—the liberty. He has allowed mankind in the choice of their actions—with His pleasure or command; in not distinguishing between the physical laws of God's universe from His moral law. Because He in His grand, universal Plan, has created venomous reptiles it does not follow that He approves of men being bitten by the snakes. Because He has endowed men with *power* to steal and *capacity* to kill, it does not follow that He is pleased with house-breaking and murder.

184. *i. e.*, equally unreasonable their predecessors have been.

185. (of the Divine messages).

حَقَّتْ عَلَيْهِ الضَّلٰلَةُ فَسِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ۝ اِنْ تَحْرِصْ عَلٰى هُدٰىهُمْ
فَاِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ يُّضِلُّ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ۝ وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَا يَبْعَثُ اللّٰهُ مَنْ
يَّمُوْتُ بَلٰى وَعْدًا عَلَيْهِ حَقًّا وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝ لِيُبَيِّنَ لَهُمُ الَّذِيْ يَخْتَلِفُوْنَ فِيْهِ وَلِيَعْلَمَ الَّذِيْنَ
كَفَرُوْٓا اَنَّهُمْ كَانُوْا كٰذِبِيْنَ ۝ اِنَّمَا قَوْلُنَا لِشَيْءٍ اِذَآ اَرَدْنٰهُ اَنْ نَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ۝ وَالَّذِيْنَ هَاجَرُوْا
فِي اللّٰهِ مِنْۢ بَعْدِ مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَاَجْرُ الْاٰخِرَةِ اَكْبَرُ لَوْ كَانُوْا يَعْلَمُوْنَ ۝ الَّذِيْنَ
صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝

36. (ولقد . . . المكذبين) And assuredly We have raised in every community a messenger saying: worship Allah and avoid the devil[186] Then of them *were some* whom Allah guided, and of them *were some* upon whom the straying was justified. So travel about the land and behold how has been the end of the beliers.

37. (ان . . . ناصرين) If thou[187] art[188] solicitous for their guidance, then verily Allah does not guide whom He sends astray[189] and for them there are no helpers.

38. (واقسموا . . يعلمون) They[190] swear by God the most solemn of oaths that God would not raise him who dies. Yea! it is a promise on Him incumbent, but most men know not.[191]

39. (ليبين . . . كاذبين) *This will be* in order that He may manifest to them that wherein they differ,[192] and that those who disbelieved should *come to* know[193] that they had been liars.

40. (انما . . .. فيكون) Our only saying unto a thing, when We intend it, is that We say to it: be; and it becomes.[194]

SECTION 6

41. (والذين . . . يعلمون) And those who have emigrated for *the sake of* Allah after they had been wronged,[195] We will surely settle them well in the world, and the wage of the Hereafter is greater, if they[196] but knew.[197]

42. (الذين . . يتوكلون) *They are those* who bear in patience,[198] and in their Lord they trust.

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186. For طاغوت see P. III. n. 35.

187. (impelled by thy strong sense of benevolence, O Prophet!).

188. (still).

189. (on account of their obstinate refusal to see the truth).

190. *i. e.*, the Makkan pagans who denied the fact of Resurrection.

191. *i. e.*, have no belief in the said doctrine in spite of clear arguments and evidences.

192. *i. e.*, for the final vindication of the Truth.

193. (by ocular demonstration).

194. See P. I. nn. 530, 531.

195. (and severely persecuted).

196. *i. e.*, the infidels.

197. (the indescribable happiness of the Hereafter).

198. (every hardship and distress).

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ فَسْـَٔلُوٓا أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾ بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ وَ
أَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾ أَفَأَمِنَ ٱلَّذِينَ مَكَرُوا ٱلسَّيِّـَٔاتِ
أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم
بِمُعْجِزِينَ ﴿٤٦﴾ أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٤٧﴾ أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَىْءٍ
يَتَفَيَّؤُا ظِلَٰلُهُۥ عَنِ ٱلْيَمِينِ وَٱلشَّمَآئِلِ سُجَّدًا لِّلَّهِ وَهُمْ دَٰخِرُونَ ﴿٤٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ
مِن دَآبَّةٍ وَٱلْمَلَٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾

43. (وما . . . لا تعلمون) And We sent not before thee[199] *any* but men[200] to whom We Revealed; so ask you[201] the people of the Admonition if you know not.[202]

44. (بالبينت . . يتفكرون) *We sent them* with evidences and scriptures. And We have sent down unto thee[203] the Admonition that thou mayest expound unto mankind what has been revealed toward them. and that haply they may reflect.

45. (افامن . . يشعرون) Do then those who have plotted vices[204] feel secure that Allah will not[205] sink them into the earth or that the torment may come from whence they know not?

46. (او ياخذهم . . . بمعجزين) Or, that He will *not* seize them[206] in their going to and fro? so that they cannot escape.

47. (او ياخذهم . . . رحيم) Or, that He will *not* seize them by *giving them* a fright?[207] verily thy Lord is Kind, Merciful.[208]

48. (اولم . . . داخرون) Have they not observed the things Allah nas created? Shadows thereof turn themselves on the right and the left bowing themselves before Allah, and they[209] are lowly.

49. (و لله . . . يستكبرون) And before Allah bows itself whatever is in the heavens and whatever is in the earth of the living creatures and *also* the angels; and they[210] are not stiff-necked.

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199. (as Our apostles, O Prophet!).

200. (and mortals, not angels and immortals).

201. (O Makkan pagans!).

202. (this fact yourselves). 'The Admonition' is another name for 'Scripture'.

203. (O Prophet!).

204. (to vanquish the religion of God).

205. (in consequence of their persistent misdeeds).

206. (with some other sudden calamity).

207. (of destruction that is gradual, such as by famine, epidemic etc.).

208. (so that He grants even to the worst criminals long respite).

209. *i. e.*, the objects of which they are shadows.

210. *i. e.*, the angels.

يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۩ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ ۖ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ ۖ
فَإِيَّايَ فَارْهَبُونِ ﴿٥١﴾ وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا ۚ أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٢﴾ وَمَا بِكُم مِّن
نِّعْمَةٍ فَمِنَ اللَّهِ ۖ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٥٣﴾ ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ
يُشْرِكُونَ ﴿٥٤﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا ۖ فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾ وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا
رَزَقْنَاهُمْ ۗ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ ۙ وَلَهُم مَّا يَشْتَهُونَ ﴿٥٧﴾ وَإِذَا
بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

50. (يخافون . . يومرون) They fear their Lord above them and do what they are commanded.[211]

SECTION 7

51. (وقال . . . فارهبون) Allah has said: take not *to you* two gods;[212] He is only one God.[213] So dread Me, Me alone.

52. (وله . . . تتقون) His is whatsoever is in the heavens and the earth,[214] and unto Him obedience is *due* perpetually;[215] will you then fear *any* other than Allah?[216]

53 (وما . . . تجئرون) And whatsoever of favours is with you is from Allah; then when distress afflicts you, to Him you cry out.[217]

54. (ثم . . . يشركون) Then when He removes the distress from you, forthwith a party of you associates *others* with their Lord

55 (ليكفروا . . تعلمون) that they may show ingratitude for what We have bestowed upon them. Enjoy then,[218] presently you shall know.[219]

56. (ويجعلون . . تفترون) And they appoint for what they know not[220] a portion of what We have provided them [221] By Allah! you shall surely be questioned regarding what you have been fabricating.

57. (و يجعلون . . يشتهون) And they appoint for Allah daughters[222] —Hallowed be He! —and for themselves what they desire.[223]

58. (و اذا . . . كظيم) And when there is announced unto any of them a female,[224] his face remains darkened the whole day and is wroth inwardly[225]——

211. That is the true position of angels; neither gods, nor demi-gods, they are but His absolutely obedient servants.

212. This repudiates 'dualism' in all its forms and shades, specially the Zoroastrian doctrine of two gods or two ultimate principles, Ahriman and Ormazd. 'At the beginning of things there existed the two spirits who represented good and evil. Both spirits possess creative power, which manifests itself positively in the one and negatively in the other.' (EBr. XXII. p. 988) Dualism, however, is not

confined to the Zoroastrian religion. Its 'rudimentary forms . . . . the antagonism of a Good and Evil Deity are well known among the lower races of mankind.' (PC. II. p. 316) 'Now, in earlier ages mankind has been found believing in many gods, or in two original spiritual principles or gods, the one good and the other evil, which are at conflict in the universe. This latter belief, which we call dualism, is so congruous with part of our experience, both within ourselves and without ourselves, that it is always reviving. Nevertheless I think that, like polytheism properly so-called, it is rationally impossible for us to-day. The science of nature has demostrated the absolute unity of nature. Good and evil, as we know them in experience, mind and matter, the world of moral purpose and the world of material things, are not the product of two separate original forces. They are knit into one another as phases in one whole, results of one force, one system of interconnected law. The universe, material and spiritual, is as Spinoza said, one and (in some sense) of one substance; and God, if there be a God, in part manifest and in part concealed in nature, is one only.' (Gore, *Belief in God*, p. 46).

213. (in Person as well as Attributes, and there is no other Being, good or evil, co-ordinate and co-eternal with Him). Islam gives no quarter to henotheism, which recognizes a plurality of gods as existing but allows the worship of only one God; the Qur'ān is insistent on denying their very existence. See also P, II, nn. 107, 108.

214. (and the universe is not shared by two deities, one Good and one Evil). Ahriman, according to the Zoroastrians, 'the generator of all evil and evil beings which are opposed to Ormazd's creatures.' (ERE. IX. p. 566).

215. (and not sometimes due to any other deity, benevolent or malevolent).

216. It should be borne in mind that a good many pagan nations while believing in One Supreme Being have also offered worship to the Evil One through the motives of fear. The practice is 'familiar to many barbaric races.' There is still a 'numerous though oppressed people in Mesopotamia and adjacent countries' known as Yezidis or devil-worshippers. 'This remarkable sect is distinguished by a special form of dualism. While recognizing the existence of a Supreme Being, their peculiar reverence is given to Satan, chief of the angelic host, who now has the means of doing evil to mankind, and in his restoration will have the power of rewarding them.' (PC. II. p. 329).

217. (in prayer and supplication).

218. (your brief little day).

219. (and realize that the Divine judgment is inescapable). 'They' and 'ye' in the verse both refere to 'a party of you' in the verse preceding. Such abrupt change of persons is frequent in Arabic.

220. *i. e.*, for their idols, of the godhead of which they have no knowledge; whose godhead they have no argument to substantiate.

221. See P. VIII. nn. 114, 115

222. The tribes of Khuza'ah and Kinana in particular used to call angels the daughters of God. See also P. V. n. 513.

223. *i e.*, sons; male children. To ascribe offspring to God is itself blasphemous; doubly so is to ascribe to Him children of a sex which the pagans themselves looked down upon.

224. (as a daughter).

225. In pagan Arabia the birth of a daughter was considered as a great stigma.

يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْٓءِ مَا بُشِّرَ بِهٖ ؕ اَيُمْسِكُهٗ عَلٰى هُوْنٍ اَمْ يَدُسُّهٗ فِى التُّرَابِ ؕ اَلَا سَآءَ
مَا يَحْكُمُوْنَ ۞ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ مَثَلُ السَّوْءِ ۚ وَلِلّٰهِ الْمَثَلُ الْاَعْلٰى ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۞ وَلَوْ
يُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِمْ مَّا تَرَكَ عَلَيْهَا مِنْ دَآبَّةٍ وَّلٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَآءَ
اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ۞ وَيَجْعَلُوْنَ لِلّٰهِ مَا يَكْرَهُوْنَ وَتَصِفُ اَلْسِنَتُهُمُ الْكَذِبَ اَنَّ
لَهُمُ الْحُسْنٰى ؕ لَا جَرَمَ اَنَّ لَهُمُ النَّارَ وَاَنَّهُمْ مُّفْرَطُوْنَ ۞ تَاللّٰهِ لَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ
الشَّيْطٰنُ اَعْمَالَهُمْ فَهُوَ

59. (يتوارى . . يحكمون) sulking from the people because of the evil of what has been announced unto him:[226] shall he keep it[226-A] with ignominy or bury it in the dust?[227] Lo! vile is what they judge !

60. (للذين . . . الحكيم) For those who are disbelievers in the Hereafter is an evil similitude,[228] and for Allah is the sublime similitude,[229] and He is the Mighty,[230] the Wise.[231]

SECTION 8

61. (ولو . . يستقدمون) And if Allah were to seize mankind for their wrong-doing,[232] not a living creature He would leave on it, but He defers them to a term appointed; then when their term comes, they can neither put *it* off by an hour nor anticipate it.

62. (ويجعلون . . مفرطون) They ascribe to Allah what they detest,[233] and their tongues utter the falsehood that unto them shall be good; undoubtedly unto them shall be the Fire, and they shall be hastened *thereto*.

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226. (and asking himself the question——).

226-A. *i. e.*, a female baby just announced.

227. 'The practice of burying newborn daughter alive was very general' (HHW. VIII. p. 8). 'That certain Arab tribes, especially the Tamim, practised female infanticide is well known.' (Robertson Smith, ***Kinship and Marriage in Arabia***, p. 129) See also P. VIII. n. 212.

228. (both in this world and the Next). 'Or a worse case'.

229. *i. e.*, to Him are to be ascribed the highest and noblest of Attribtues. He is the acme of the Attributes of Perfection. This explicitly repudiates the Aristotelian doctrine of a 'limited' God. God, as conceived by Aristotle, has a knowledge which is not knowledge of the universe, and an influence on the universe which does not flow from His knowledge; an influence which can hardly be called

an activity since it is the sort of influence that one person may unconsciously have on another, or that even a statue or a picture may have on its admirer.' (Ross, *Aristotle*, p. 183).

230. *i. e.*, Able to punish the culprits here and now.

231. (Who defers their punishment, in accordance with His universal Plan, to the Hereafter).

232. (forthwith, and in this world).

233. (for themselves, and which is utterly unworthy of Him).

وليهم اليوم ولهم عذاب أليم ۝ وما أنزلنا عليك الكتب إلا لتبين لهم الذي اختلفوا فيه وهدى
ورحمة لقوم يؤمنون ۝ والله أنزل من السماء ماء فأحيا به الأرض بعد موتها إن في ذلك لاية
لقوم يسمعون ۝ وإن لكم في الأنعام لعبرة نسقيكم مما في بطونه من بين فرث ودم لبنا خالصا
سائغا للشربين ۝ ومن ثمرت النخيل والأعناب تتخذون منه سكرا ورزقا حسنا إن في ذلك
لاية لقوم يعقلون ۝ وأوحى ربك إلى النحل أن اتخذي من الجبال بيوتا ومن الشجر ومما يعرشون ۝

63. (تالله . . . اليم) By Allah! We have sent *messengers* to communities before thee[234], then Satan made their *own* works fairseeming unto them,[235] so he is their patron to-day and to them shall be a torment afflictive.

64. (و ما . . . يؤمنون) And We have not sent down the Book to thee save in order that thou mayest expound to them that whereon they differ;[236] and as a guidance and mercy to a people who believe.

65. (والله . . . يسمعون) Allah has sent down from the heaven water, then He revives the earth by it after its death; verily in that is a sign[237] for a people who listen.

SECTION 9

66. (و ان . . . للشربين) Verily there is a lesson for you in the cattle;[238] We give you to drink of what is in their bellies, between the dung and blood: milk,[239] pure and pleasant to swallow for the drinkers.

67. (و من . . . يعقلون) *And also a lesson is for you* in the fruits of date-palms[240] and the grapes[241] of which you take a liquor[242] and a goodly provision,[243] verily in that is a sign[244] for a people who understand.

68. (و اوحى . . . يعرشون) And thy Lord inspired the bee[245] saying: take thou for thyself houses of hills,[246] of trees, and of what they[247] erect.

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234. (O Prophet !).

235. (and thus they were led to deny their prophets).

236. *i. e.*, the doctrines of Monotheism and Resurrection.

237. (of His uniqueness, beneficence and providence).

238. (who are meant not for worship and adoration, but for human use).

239. A universal and wholesome article of food. In the well-known Biblical phrase 'flowing with milk and honey', 'so expressive of the rich productiveness of the promised land, milk represents the common elements of the Hebrew dietary, as honey does its delicacies.' (EBi. C. 3091). 'The supreme importance of milk to the Arabs is clearly shown by such expressions as كثرالله لبنكم —May Allah multiply your milk—which a grateful guest addresses to his host as thanksgiving and

blessing.' (Inayatullah, *op. cit.*, p. 90) 'Milk is the chief nutriment of Rwala Bedouins, and many families live exclusively on it for months at a time . . . . whilst the spring milk in available, the nomads nourish themselves on little else. In poorer households, it is their only nourishment during the two spring months.' (*ib.* pp. 90-91).

240. See n. 137 above.

241. See n. 138 above.

242. (and prepare non-intoxicating beverages, such as vinegar).

243. (and wholesome, such as date-sugar and grape-sugar).

244. (of His beneficence and providence).

245. 'Socrates concentrated his attention on the human world alone. To him the proper study of man was man, and not the world of plants, insects and stars. How unlike the spirit of the Qur'ān, which sees in the humble bee a recipient of Divine inspiration !' (Iqbal, *op. cit.*, p. 4). The bee, said Virgil, had in it something of the Divine nature; it was the sacred symbol at Ephesus, and was considered a type of the goddess. 'The priests of Ephesian Artemis were called "king bees": the priestesses of Demeter, Proserpina, and the Great Mother were known as "bees" . . In European folklore the bee is everywhere sacrosanct.' (ERE. 1. p. 504).

246. 'The apartments which the bee builds are here called "houses" because of their beautiful workmanship and admirable contrivance which no geometrician can excel.' (Bdh).

247. *i. e.*, mankind.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرٰتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيهِ شِفَاءٌ
لِّلنَّاسِ ۗ اِنَّ فِي ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُونَ ﴿٦٩﴾ وَاللّٰهُ خَلَقَكُمْ ثُمَّ يَتَوَفّٰكُمْ ۚ وَمِنْكُمْ مَّنْ يُّرَدُّ اِلٰٓى اَرْذَلِ الْعُمُرِ
لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ۗ اِنَّ اللّٰهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾ وَاللّٰهُ فَضَّلَ بَعْضَكُمْ عَلٰى بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِينَ
فُضِّلُوا بِرَآدِّي رِزْقِهِمْ عَلٰى مَا مَلَكَتْ اَيْمَانُهُمْ فَهُمْ فِيهِ سَوَآءٌ ۗ اَفَبِنِعْمَةِ اللّٰهِ يَجْحَدُونَ ﴿٧١﴾ وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ
اَنْفُسِكُمْ اَزْوَاجًا وَّجَعَلَ لَكُمْ مِّنْ اَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَّرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ۗ اَفَبِالْبَاطِلِ ———

69. (ثم . . . يتفكرون) Then eat thou of all manner of fruits and tread the ways of thy Lord *made* easy.[248] There springs forth from their bellies a drink varied in colours;[249] in it is a healing for mankind;[250] verily in that is a sign[251] for a people who reflect.

70. (والله . . . قدير) Allah has created you; then He takes your souls. Of you are some who are brought back to the meanest of age,[252] so that they know not aught after *having* knowledge;[253] verily Allah is Knowing,[254] Wise.[255]

SECTION 10

71. (والله . . . يجحدون) And Allah has preferred some of you over some *others* in provision; then those who are preferred are not going to hand over their provision to those whom their right hands possess,[256] so as to be their equal in that respect. Do they then gainsay the favour of Allah?[257]

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248. (for thee). The allusion is to the readily found way back to home at distant places to which the bee flies.

249. In Arabia there are about eight or nine varieties of honey, the difference of colour being occasioned by the different plants on which the bees feed.

250. Honey has been valued very highly for its medicinal properties all over the world, particularly in India, Egypt, Greece and Arabia. According to a modern medical authority, it is 'the most ancient and widest spread remedy of mankind.' 'To the ancients honey was of very great importance as an article of diet . . . . It was valued by them also for its medicinal virtues.' (EBr. XI. p. 716). 'Pliny gives a long list of bodily disorders for which it was believed to be an efficacious remedy. The Greeks regarded a diet in which honey was the chief element as especially efficacious in securing longevity; and Democritus was said to have delayed his death some days by its smell or exhalation alone' (ERE. VI. p.770). And to come from the ancients to the modern Vienna, Dr. N. Zaiss, a leading physician here says that 'honey is the best healer of wounds and superior to all ointments. He has treated several thousand cases with honey, and has not had a single failure.

It soothes pain, hastens healing, acts as an antiseptic. It is also highly effective with burns and carbuncles.' (*The Sunday Express*, London, 28th April, 1935). Says another modern medical authority: 'Honey is really sugar, but sugar in one of its most potent and valuable forms, as it is ready for immediate assimilation, requiring practically no digestion on the part of the human system. Honey consists chiefly of two simple sugars: Dextroes and Lævulose (or grape sugar and fruit sugar) which are in about equal proportions, and totalling about 77 per cent, of the product. Honey is a potent form of energy of immediate use.'

'Another important fact about honey is that it has a full compliment of invaluable mineral salts, all in a natural state ready for immediate assimilation by the body. It is superior to sugar in that it is already 'inverted' by the little bee-chemists, whereas table sugar requires a long process of digestion for which vital energy has to be expended.'

251. (of His beneficence and providence).

252. (when that intellectual and physical vigour takes leave of them).

253. (their memory and other intellectual faculties being extremely impaired).

254. (so He knows what suits whom).

255. (so He is able to effect proper change at the proper moment).

256. *i. e.*, their slaves. See P. V. n. 3.

257. (in enriching certain individuals).

يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ۝ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَاوَاتِ
وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ۝ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ۝
ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَن رَّزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنفِقُ مِنْهُ سِرًّا
وَجَهْرًا ۖ هَلْ يَسْتَوُونَ ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝ وَضَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَا
أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ ۖ هَلْ يَسْتَوِي هُوَ وَ
مَن يَأْمُرُ بِالْعَدْلِ ۙ وَهُوَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝ وَلِلَّهِ

72. (والله . . . يكفرون) Allah has made for you of yourselves[258] spouses,[259] and from your spouses He has made for you sons and grand-sons;[260] and He has provided you with clean foods.[261] Do they then believe in falsehood and disbelieve in Allah's favour?

73. (و يعبدون . . . يستطيعون) And they worship, besides Allah, what does not and cannot own for them any provision from the heavens and the earth [262]

74. (فلا . . . تعلمون) Do not propound then similitudes[263] for Allah; verily Allah knows and you do not.[264]

75. (ضرب . . . يعلمون) Allah propounds a similitude:[265] *there* is a bondman enslaved who has not power over aught,[266] and *there is* one whom We have provided from Ourselves with goodly provision and he spends out of it in private and public; can they[267] be equal? Praise be to Allah. But most of them[268] do not know.

76. (و ضرب . . . مستقيم) And Allah propounds a similitude: *there are* two men, one of them dumb who has not power over aught, and[269] is a burden to his master, wherever he[270] despatches him he brings to him no good; is he equal to him who[271] commands justice[272] and is himself on the straight path?

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258. *i. e.*, of your own kind.

259. See P. IV, n. 479.

260. (to continue your racial life).

261. (for your individual lives).

262. (nor have any such power). 'They' هم refers to the false gods, and is coupled with 'that which' ما. Such abrupt changes both in number and gender are common in Arabic.

263. The pagans argued: by worshipping minor deities, far from insulting the great God we are only honouring Him, as to respect royal servants is to do the greater honour to the king himself. Here they are warned against instituting such silly comparisons.

264. (so due to your sheer ignorance, conceptions of His glory invented by you are bound to be defective).

265. (to illustrate the utter unworthiness of polytheism).

266. Equally contemptible are the gods; far from owning anything, they are themselves owned by others.

267. The verb implying the pronoun here, is not dual but plural, which signifies that not two individuals but two classes of persons are meant.

268. *i. e.*, of mankind.

269. (being a slave).

270. *i. e.*, the slave-owner.

271. (besides having his speech and understanding whole);

272. (and equity to others).

غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَمَآ اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ اَوْ هُوَ اَقْرَبُ ۚ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ۝ وَاللّٰهُ اَخْرَجَكُمْ مِّنْ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْـًٔا ۙ وَّجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ
وَالْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ ۝ اَلَمْ يَرَوْا اِلَى الطَّيْرِ مُسَخَّرٰتٍ فِيْ جَوِّ السَّمَآءِ ۭ مَا يُمْسِكُهُنَّ اِلَّا اللّٰهُ ۭ اِنَّ
فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ۝ وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ بُيُوْتِكُمْ سَكَنًا وَّجَعَلَ لَكُمْ مِّنْ جُلُوْدِ
الْاَنْعَامِ بُيُوْتًا تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ اِقَامَتِكُمْ ۙ وَمِنْ اَصْوَافِهَا وَاَوْبَارِهَا وَاَشْعَارِهَآ اَثَاثًا
وَّمَتَاعًا اِلٰى حِيْنٍ ۝ وَاللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلٰلًا وَّجَعَلَ لَكُمْ

SECTION 11

77. (و لله . . . قدير) Allah's is the Unseen of the heavens and the earth, and the affair of the Hour *will be* not but as a flash of the eye, or it is *even* nearer,[273] verily Allah is over everything Potent.

78. (والله . . . تشكرون) And Allah has brought you forth from the bellies of your mothers *while* you know not aught, and He appointed for you hearing and sight and hearts that haply you might give thanks.

79. (الم . . . يؤمنون) Do they not see the birds subjected[274] in the firmament of the heaven? None supports them[275] save Allah; verily there are signs[276] in that for a people who believe.

80. (و الله . . . حين) Allah has made for you from your houses[277] a repose, and He has made for you from the skins of your cattle houses which you find light[278] on the day of your flitting and on[279] the day of your stopping, and from their wools and their furs and their hair a furnishing and an enjoyment[280] for a season.

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273. *i. e.*, independent of Time and all temporal measurements, even 'a flash of the eye' is hardly an adequate expression.

274. (to His service). Many of the birds such as the eagle, the owl, the hawk, the falcon, and the peacock have been adored and worshipped.

275. *i. e.*, keeps them fixed in the mid-air.

276. (of His power and majesty).

277. *i. e.*, fixed, immovable dwellings.

278. (and handy to be removed). The reference is to the portable dwellings or tents, which formed an essential factor not only of the nomad life of the ancients but also play an important part in the camp-life of the moderns. Leaving aside the pastoral tribes of the interior of Asia, who have necessarily to be tent-dwellers, 'in Western countries tents are used chiefly in military encampments, by travellers and explorers, and for temporary ceremonial occasions and public

gatherings' (EBr. XXVI. p. 635, 11th Ed.) 'Originally the Hebrews, like the Arabs, were essentially a tent-living people.' (EBi. C. 4969). 'Camping is as old as the human race . . . . Perhaps it is also the most modern and up-to-date mode of living.' (EBi. VII. p. 683). Tents form the permanent dwellings to imigrant Arabs 'who pass their whole lives roaming over their tribal territory . . . . And since they cannot live without some sort of shelter against the blazing sun of their country and the inclemancy of the wind and the weather, they make use of portable tent, which is generally made of goats 'hair'. (Inayatullah, *op. cit.*, p. 122).

279. (equally easy to be set up and broken up). *Cf.* the Bible: 'How goodly are thy tents, O Jacob! (Nu. 24: 5) 'To your tents, O Israel: now see to thine own house, David. So Israel departed to their tents.' (1 Ki. 12: 16).

280. Cattle are meant for such human uses as these, and not meant for adoration and worship. The cow, the bull, the buffalo, the goat, have been, and still are, the 'sacred' objects of worship to many nations. In Arabia, in particular, it is the domestic animals that are the main source of supply in the matter of clothing. The portable dwelling, or the tent of the migrant Arab 'is made of thick coarse cloth, woven from black goat's hair; . . . . and sometimes even the ropes (اطناب) that are used in pitching the tents, are made of goats' hair . . . . The following articles are made of goat's or camel's hair: carpets and coverlets, quilts and cushions, used as padding in camel saddles and litters, sacks to contain wheat, dates and other victuals. The following vessels are made of skins and hides: large bags (قربة) made of tanned camel-skin to keep water: goat-skins, in which they keep milk or make and store butter; leather-troughs (حوض) supported on a rickety wooden frame, in which camels are watered; leather buckets (دلو) to draw water from wells, furnished with a rope made of long leather-strips. (Inayatullah, *op. cit.*, pp. 123-126).

مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ كَذٰلِكَ يُتِمُّ نِعْمَتَهُ
عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلٰغُ الْمُبِينُ ﴿٨٢﴾ يَعْرِفُونَ نِعْمَتَ اللّٰهِ ثُمَّ يُنْكِرُونَهَا
وَأَكْثَرُهُمُ الْكٰفِرُونَ ﴿٨٣﴾ وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ
يُسْتَعْتَبُونَ ﴿٨٤﴾ وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٨٥﴾ وَإِذَا
رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هٰؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقَوْا إِلَيْهِمُ
الْقَوْلَ إِنَّكُمْ لَكٰذِبُونَ ﴿٨٦﴾ وَأَلْقَوْا إِلَى اللّٰهِ يَوْمَئِذٍ السَّلَمَ وَضَلَّ عَنْهُمْ مَا كَانُوا

81. (والله . . تسلمون) And Allah has made for you of what He has created[281] shades;[282] and He has made for you from the mountains *places* of retreat,[283] and He has made for you coats protecting you from the heat[284] and coats protecting from the violence [285] Thus He perfects His favour on you that haply you may submit.[286]

82. (فان . . . المبين) Then if they turn away *from thee*,[287] on thee is only a plain preaching.[288]

83. (يعرفون . . الكفرون) They recognize the favour of Allah, yet they deny it, and most of them are infidels.

SECTION 12

84. (و يوم . . . يستعتبون) *Beware* a Day whereon We will raise up from each community a witness,[289] then those who have disbelieved shall not be given leave,[290] nor they shall be permitted to please *Allah*.[291]

85. (و اذا . . ينظرون) And when those who have done wrong will see the torment, it shall not be lightened unto them, nor shall they be respited.

86. (و اذا . . لكذبون) And when those who have associated will see their associate-*gods*, they will say: O our Lord! yonder are our associate-*gods* upon whom we have been calling besides Thee; they[292] will proffer them the saying: verily you are liars.[293]

281. *i. e.*, of houses, trees, tents etc.

282. (from the sun).

283. (and concealment, such as caves).

284. (and cold). As it was the people of Arabia who formed the first and direct audience of the holy Qur'ān, and as they suffer more from heat than from cold, it is only proper that in speaking of clothes as a blessing from God there should be express mention of heat rather than cold. Arabia is among the hottest regions of the world lying 'in the tropical latitude of low pressure in which also lie the Sahara, the desert regions of Southern Persia, Baluchistan, Sind and Rajputana'. (Inayatullah, *op. cit.*, p. 23). 'Mecca, too, is exceedingly hot in

summers . . . . On the coast the heat is usually oppressive; Jidda, Hodaida and Muscat being the hottest towns in the world.' (*ib*, p. 21).

285. (of armour).

286. (to Him in Islam).

287. (O Prophet!).

288. (so grieve not over their fate).

289. God's messenger (or messengers) to every nation will bear witness on the Day of Judgment that God's message was conveyed in full to that particular people. The promise was delivered at a time 'when the people of Mecca persistently turned a deaf ear to the words of their prophet, when the converts he had made were tortured until they recanted, and others were forced to flee from the country to escape the rage of their persecutors.' (Arnold, *Preaching of Islam*, p. 29).

290. (to excuse themselves).

291. Or 'nor shall they be asked to return to what will please God.' (LL).

292. *i. e.*, the worshipped ones, fearing for themselves. The reference seems to be to the hero-gods in particular.

293. (in imputing to us our approval of your idolatrous practices).

يفترون ﴿٨٧﴾ الذين كفروا وصدوا عن سبيل الله زدنهم عذابا فوق العذاب بما كانوا يفسدون ﴿٨٨﴾
ويوم نبعث في كل أمة شهيدا عليهم من أنفسهم وجئنا بك شهيدا على هؤلاء ونزلنا عليك
الكتب تبيانا لكل شيء وهدى ورحمة وبشرى للمسلمين ﴿٨٩﴾ إن الله يأمر بالعدل والإحسان
وإيتاي ذي القربى وينهى عن الفحشاء والمنكر والبغي يعظكم لعلكم تذكرون ﴿٩٠﴾ وأوفوا بعهد
الله إذا عهدتم ولا تنقضوا الأيمان بعد توكيدها وقد جعلتم الله عليكم كفيلا إن الله يعلم ما
تفعلون ﴿٩١﴾ ولا تكونوا كالتي نقضت غزلها

87. (و القوا . . يفترون) And they[294] will proffer submission to Allah on that Day, and there will stray from them what they have been fabricating.

88. (الذين . . يفسدون) Those who disbelieved and hindered *others* from the way of Allah—We will increase for them torment upon torment for they have been spreading corruption.

89. (و يوم . . . للسلمين) And *beware* a Day whereon We shall raise up in every community a witness from amongst themselves regarding them,[295] and We shall bring thee[296] *as* a witness regarding these.[297] And We have Revealed unto thee the Book *as* an exposition[298] of everything,[299] and *as* a guidance and mercy and glad tidings to the Muslims.

SECTION 13

90. (ان . . . تذكرون) Verily Allah commands justice and well-doing and giving to kindred; and He prohibits lewdness and wickedness[300] and oppression.[301] He exhorts you that haply you may be admonished.[302]

91. (و اوفوا . . تفعلون) Fulfil the covenant of Allah[303] when you have covenated, and[304] do not break oaths after their confirmation and surely you have appointed Allah your surety.[305] Surely Allah knows whatever you do.

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294. *i. e.*, the guilty ones; the idolaters.

295. See n. 289 above.

296. (O Prophet!).

297. *i. e.*, regarding thy people. But who exactly are the holy Prophet's people? Clearly the whole of mankind——at any rate, that portion of humanity which is within the reach of his message. The holy Prophet of Islam is therefore a universal witness.

298. (direct or indirect; explicit or implicit).

299. (pertaining to a perfect religion).

300. *i. e.*, all conduct that is unseemly ; evil in general.

301. (and iniquity).

302. The verse forms part of every Friday sermon in the Sunni mosques.

303. Every covenant entered into under religious sanction is a covenant of God. Thus the injunction includes all engagements, contracts, pledges, unless nullified by the religious law ; and the plain meaning is : observe all moral obligations.

304. (in particular).

305. *i. e.*, when you have sworn by His holy name.

مِنْ بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ
اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ۝ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً
وَلَٰكِن يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ ۝ وَلَا تَتَّخِذُوا أَيْمَانَكُمْ
دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ
عَظِيمٌ ۝ وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِندَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝ مَا عِندَكُمْ
يَنفَدُ وَمَا عِندَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا

92. (و لا . . . تختلفون) And do not be like her[306] who unravels her yarn into strands after its strength.[307] holding your oaths a means of discord amongst you that[308] a community may be more numerous than *another* community.[309] Allah only tests you thereby,[310] and He will surely show to you on the Day of Judgement that wherein you have been differing.

93. (و لو . . . تعملون) Had Allah *so* willed, He would have made you *all* one community,[311] but[312] He sends astray whom He will and guides whom He will; and certainly you will be questioned about what you have been working.

94. (و لا . . . عظيم) And do not make your oaths a means of discord against you lest a foot may slip after its fixture,[313] and you may taste evil[314] for having hindered *others* from the way of Allah,[315] and for you there shall be a torment mighty.[316]

95. (و لا . . . تعلمون) And do not barter the covenant of Allah for a small price;[317] verily what is with Allah[318]—is better for you,[319] if you *only* know.

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306. (in violating your pledges).

307. There was at Makka a well-known domestic woman, named Raita bint S'ad who used to undo at night the work she had done in the day. In Greek mythology there is a lady known as Penelope who is credited with a similar feat.

308. *i. e.*, on the ground that——

309. The reference is to the habitual insincerity of the Quraish in their alliances. Whenever they found the enemies of their confederates stronger, they forsook their old allies, and entered into a new allience with the stronger party.

310. *i. e.*, by the superiority of one party rater than the other.

311. (possessing the same faith).

312. (in accordance with His universal Plan).

313. *i. e.*, lest others be encouraged, by your example, to break their solemn oaths and pledges.

314. *i. e.*, punishment in this life.

315. To go back upon one's word wantonly is to deviate from the path of God.

316. (in the Hereafter).

317. *i. e.*, do not be prevailed upon to renounce your religion or your engagements with your Prophet by any promises or gifts of the infidels. The Quraish had tempted the poorer Muslims with offers of money on the condition of their apostasy.

318. *i. e.*, the recompense in the Hereafter.

319. (than any amount of worldly riches can possibly be).

ربما ١٤ — النحل

أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾ مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً
طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ
الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَانُهُ عَلَى
الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم بِهِ مُشْرِكُونَ ﴿١٠٠﴾ وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ ۙ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا
إِنَّمَا أَنتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ
الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾ وَلَقَدْ نَعْلَمُ

96. (ما عندكم . . يعملون) Whatever is with you is exhaustable, and whatever is with Allah is lasting. And We will surely recompense those who have been patient, their wage for the best of what they have been working.

97. (من . . . يعملون) Whosoever works righteously, male or female,[320] and is a believer,[321] We will surely quicken him to a clean life,[322] and will surely recompense them their wage[323] for the best of what they have been working.

98. (فاذا . . . الرجيم) And when thou[324] wouldst read the Quran, seek refuge with Allah from Satan, the damned.[325]

99. (انه . . يتوكلون) Verily he has no authority over those who believe and have trust[326] in their Lord.

100. (انما . . . مشركون) His authority is only over those who befriend him[327] and those who are in respect of Him associators.

SECTION 14

101. (و اذا . . يعلمون) Whenever We change a verse[328] in place of *another* verse[329]—and Allah is the Best Knower of[330] what He sends down[331]—they[332] say:[333] thou art but an impostor.[334] Aye! most of them know not.[335]

102. (قل . . . للسلمين) Say thou:[336] the holy spirit[337] has brought it down from thy Lord with truth, that it may establish[338] those who believe, and *as* a guidance and glad tidings to the Muslims.

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320. This is to emphasise that in the sight of God there is no difference, so far as good works are concerned, between male and female.

321. The promise is important. Right belief, the *sine qua non* of all virtues and piety, must precede right action.

322. (in this world). *i. e.*, to a life of peace and contentment.

323. (in the Hereafter).

324. (O reader!).

325. The formula, 'I seek refuge by God from Satan the damned'

commanded at the beginning of every good work is only an outward expression of one's absolute trust in God.

326. See n. 55 above.

327. (and do not exert their will to resist his influence).

328. (or commandment).

329. (or commandment). For the meaning and scope of abrogation see P. I. nn. 476-77.

330. *i. e.*, of the wisdom of; of the appropriateness of.

331. *i. e.*, of His subsequent and previous revelations.

332. *i. e.*, the infidels.

333. (to the holy Prophet).

334. As if the substitution of a law (not a doctrine) by another law, still better and more accommodating, were a positive proof of the Prophet's fabrication!

335. *i. e.*, it is those captious objectors themselves who are entirely ignorant, and their objections proceed from sheer ignorance.

336. (O Prophet!).

337. *i. e.*, the angel Gabriel.

338. (in their faith yet further).

أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهٰذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ
إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيٰتِ اللّٰهِ لَا يَهْدِيهِمُ اللّٰهُ وَلَهُمْ عَذَابٌ أَلِيمٌ إِنَّمَا يَفْتَرِي الْكَذِبَ
الَّذِينَ لَا يُؤْمِنُونَ بِآيٰتِ اللّٰهِ وَأُولٰئِكَ هُمُ الْكٰذِبُونَ مَنْ كَفَرَ بِاللّٰهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ
أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلٰكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللّٰهِ وَلَهُمْ
عَذَابٌ عَظِيمٌ ذٰلِكَ بِأَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ
الْكٰفِرِينَ أُولٰئِكَ الَّذِينَ طَبَعَ اللّٰهُ عَلَىٰ

103. (و لقد . . . مبين) And assuredly We know that they[339] say :[340] it is only a human being who teaches him.[341] The speech of him to whom they incline is foreign,[342] while this is plain Arabic speech.[343]

104. (ان الذين . . . اليم) Verily those who do not believe in the signs of Allah——Allah shall not guide them, and to them there shall be a torment afflictive.

105. (انما . . . الكذبون) It is only those who do not believe in the signs of Allah who fabricate a lie, and those! they are the liars.[344]

106 (من . . . عظيم) Whosoever disbelieves in Allah after his belief—— save him who is constrained and his heart is at rest with[345] the belief[346]—but whosoever expands his breast to unbelief,[347] upon them shall be wrath from Allah and to them *shall be* a torment mighty.

107. (ذلك . . . الكفرين) That[348] is because they loved the life of the world above the Hereafter, and because Allah does not guide an infidel people.

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339. *i. e.*, the Makkan pagans.

340. (pointing to a certain Christian slave or a Christian monk).

341. *i. e.*, the Prophet to compose the Qur'ān. The Christians, at one time, naturally made much of the charge; yet now the verdict of their own scholars is as follows :—'There is not the least evidence in support of the accusation made against Mohammed by Christian writers, that the greater part of his revelations were due to the suggestions of a Christian monk (Palmer, 'The Quran'. Intro. p. xlviii). See also De Bunsen, *Islam, Or True Christianity*, p. 131.

342. Or 'barbarous.' The Arabs particularly felt proud of their language, and looked down upon foreign languages. Pride, in their own language was not without reason. Arabic is still considered to be one of the purest languages in the world. 'The insular character of Arabia, has preserved the Arabic language from contamination by non-Semitic languages, and has thus saved it from the fate of other semitic languages, such as Assyrian and Hebrew. Thanks to its isolated

position, Arabic is generally allowed to be nearer the original Semitic (*Ursemitisch*) than any other language of the Semitic group; and is consequently accepted as the starting-point for semitic philology. (Inayatullah, *op. cit.*, pp. 34-35). Also see p. XXIV n. 386. The answer of the Qur'ān to the Arab pagans is in effect this: Apart from all considerations of the excellence of its teachings which you in your ignorance are unable to appreciate and value, look at the incomparable perfection of its language and diction. Is it conceivable that a foreigner should even so much as approach a style so chaste, so pure, so inimitable?

343. (and so lucid). The language of the Qur'ān is universally acknowledged to be the most perfect form of Arabic speech.' (Palmer, *op. cit.*, p. lxxvi) 'The classical language modelled by the Koran is followed closely everywhere. At the time of Muhammad there was no work of the first order in Arabic prose. The Koran was therefore the earliest, and has ever since remained the model prose work. Its language is rhythmical and rhetorical, but not poetical. Its rhymed prose has set the standard which almost every conservative Arabic writer of today consciously strives to imitate.' (Hitti. *op. cit.*, p. 127). See P. XII, n. 357. Consult also Lady Cobbold's *Pilgrimage to Mecca*, p. 240.

344. *i. e.*, the most brazen-faced liars are precisely they who unable to give their charge even a semblance of substantiality still cling to the fiction, that there must be someone to help the Prophet in the composition of the Qur'ān.

345. (against his will to utter some word of blasphemy or to do some outward act of infidelity).

346. *i. e.*, while he is sound at heart.

347. *i. e.*, has become a real convert to infidelity.

348. *i. e.*, this Divine sentence.

قلوبهم وسمعهم وابصارهم ۚ واولئك هم الغفلون ﴿١٠٨﴾ لا جرم انهم في الاخرة هم الخسرون ﴿١٠٩﴾
ثم ان ربك للذين هاجروا من بعد ما فتنوا ثم جهدوا وصبروا ان ربك من بعدها لغفور
رحيم ﴿١١٠﴾ يوم تاتي كل نفس تجادل عن نفسها وتوفى كل نفس ما عملت وهم لا يظلمون ﴿١١١﴾
وضرب الله مثلا قرية كانت امنة مطمئنة ياتيها رزقها رغدا من كل مكان فكفرت
بانعم الله فاذاقها الله لباس الجوع والخوف بما كانوا يصنعون ﴿١١٢﴾ ولقد جاءهم رسول منهم
فكذبوه فاخذهم العذاب وهم ظلمون ﴿١١٣﴾

108. (اولئك . . . الغفلون) These are they upon whose hearts and hearing and sight Allah has set a seal;[349] and these! they are the heedless![350]

109. (لاجرم . . الخسرون) Undoubtedly in the Hereafter they shall be the very losers.

110. (ثم . . . رحيم) Then, verily, thy Lord unto those who emigrated[351] after they had been persuaded,[352] and have thereafter striven hard[353] and endured—thy Lord is thereafter, Forgiving,[354] Merciful.[355]

SECTION 15

111. (يوم . . . يظلمون) *Beware* a Day whereon every soul will come pleading for itself,[356] and every soul will be paid in full what it has wrought, and they shall not be wronged.[357]

112. (و ضرب . . يصنعون) Allah propounds a similitude:[358] a town which was secure and at rest, to which came its provision abundantly from every place;[359] then it denied ungratefully the favours of Allah;[360] therefore Allah made it taste the extreme of hunger and fear, because of what they were wont to perform.[361]

113. (و لقد . . ظالمون) And assuredly there came to them[362] a messenger[363] from amongst them,[364] but they belied him, wherefore *Our* torment seized them, while yet they were wrong-doers.

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349. Their judicial blindness is a consequence of their pugnacity. See P. I. nn. 47, 48.

350. *i. e.*, heedless of their end.

351. (for the sake of God's religion).

352. (and compelled much against their will to deny the faith by iovlence).

353. *i. e.*, fought in the cause of the true religion.

354. So He will pardon their past infidelity.

355. So He will raise them in rank.

356. (being only solicitous for its own safety and unconcerned with others).

357. *i. e.*, when virtue will be rewarded in full or even more, and vice will be punished in full or less.

358. (to serve as a warning against the consequences of infidelity).

359. (which ought to have made them the more grateful and obedient to God).

360. (and took to acts of unbelief).

361. The allusion is to the town of Makka itself which was visited by a famine for 7 years. Apart from this particular famine the people of Arabia, as a whole, permanently lived on the verge of want and insecurity. See P. XXX, nn. 549-51.

362. *i. e.*, to the Makkans.

363. (to wean them from their idolatrous practices).

364. (so that even well-acquainted with his life-history and convinced of his integrity and sincerity).

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ
الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿١١٥﴾ وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَٰذَا حَلَالٌ وَهَٰذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ
الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾
وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَٰكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ ﴿١١٨﴾ ثُمَّ إِنَّ رَبَّكَ

114. (فكلوا . . . تعبدون) So eat of what Allah has provided you of lawful and clean things, and give thanks for Allah's favour, if it is He *whom* you are wont to worship.[365]

115. (انما . . . رحيم) . He has disallowed to you only the dead-meat and blood and swine-flesh and that over which is invoked the name of other than Allah;[366] then whosoever is driven by necessity,[367] not lusting[368] nor transgressing,[369] verily Allah[370] is Forgiving, Merciful.

116. (و لا . . . يفلحون) And do not say concerning that wherein your tongues utter a lie:[371] this is allowed and this is forbidden, that you may forge a lie against Allah;[372] those who forge a lie against Allah shall not prosper—

117. (متاع . . . اليم) a passing enjoyment;[373] and then unto them shall be a torment afflictive.

118. (و على . . يظلمون) To those who are Judaised We had forbidden what We have already recounted unto thee;[374] and We wronged them not,[375] but themselves they were wont to wrong.[376]

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365. This is addressed to the Arab pagans, as they also professed to serve and worship Him).

366. See P. II. nn. 144-146.

367. (to an unlawful food). See P. II, n. 147.

368. *i. e.*, seeking the unlawful food for the pleasure of palate.

369. (the bare limits of necessity).

370. (unto such).

371. (having no authority from God).

272. (by thus branding some foods as lawful and some as unlawful).

373. (in this world).

374. (O Prophet!). See P. IV. n. 6 ff.

375. *i. e.*, We were not hard on the Jews at all.

376. (by their consistent and persistent opposition to Our apostles). So things indifferent in themselves were forbidden to them as a penalty for the wickedness and rebellion.

لِلَّذِيْنَ عَمِلُوا السُّوْٓءَ بِجَهَالَةٍ ثُمَّ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْٓا اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۱۹﴾
اِنَّ اِبْرٰهِيْمَ كَانَ اُمَّةً قَانِتًا لِّلّٰهِ حَنِيْفًا ؕ وَلَمْ يَكُ مِنَ الْمُشْرِكِيْنَ ﴿۱۲۰﴾ شَاكِرًا لِّاَنْعُمِهٖ ؕ اِجْتَبٰىهُ وَهَدٰىهُ اِلٰى
صِرَاطٍ مُّسْتَقِيْمٍ ﴿۱۲۱﴾ وَاٰتَيْنٰهُ فِى الدُّنْيَا حَسَنَةً ؕ وَاِنَّهٗ فِى الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ﴿۱۲۲﴾ ثُمَّ اَوْحَيْنَاۤ اِلَيْكَ
اَنِ اتَّبِعْ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿۱۲۳﴾ اِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِيْنَ اخْتَلَفُوْا فِيْهِ ؕ وَاِنَّ
رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا

119. (ثم . . . رحيم) Then, verily, thy Lord unto those who work evil from ignorance and then repent and amend—thy Lord thereafter is *to such* Forgiving, Merciful.

SECTION 16

120. (ان . . . المشركين) Verily Ibrāhīm was a pattern[377] *of piety,* devout unto Allah,[378] upright, and was not of the associators.[379]

121. (شاكراً . . . مستقيم) Grateful for His favours: He chose him and guided him to a straight path.

122. (و آتينه . . . الصالحين) And We granted to him good in this world, and in the Hereafter he shall be of the righteous.[380]

123. (ثم . . . المشركين) We Revealed afterwards unto thee:[381] follow thou the faith of Ibrāhīm the upright; and he was not of the associators.

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377. (and an exemplar; a model to be followed in respect of true religion and piety). امة is also used in the sense of امام; a righteous man who is an object of imitation. (LL) See P. I. n. 556.

378. See P. I. nn. 617-18.

379. (like the Makkans who professed themselves to be his followers).

380. See P. I. nn. 617-18.

381. (O Prophet!).

كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ۝ اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ
اَحْسَنُ ۭ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ۝ وَاِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ
مَا عُوْقِبْتُمْ بِهٖ ۭ وَلَىِٕنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِيْنَ ۝ وَاصْبِرْ وَمَا صَبْرُكَ اِلَّا بِاللّٰهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا
تَكُ فِيْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ ۝ اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ ۝

124. (انما . . . يختلفون) The Sabbath was prescribed only for those who differed thereon,[382] and thy Lord will decide between them on the Judgement-Day concerning that wherein they have been differing.

125. (ادع . . . بالمهتدين) Call thou them to the way of thy Lord with wisdom[383] and goodly exhortation,[384] and argue with them with what is best.[385] Verily thy Lord! He is the Best Knower of him who has strayed from His way, and He is the Best Knower of the guided ones.[386]

126. (و ان . . للصبرين) And if you[387] chastise, then chastise with the like of what you were chastised with,[388] and if you endure patiently then surely it is better for the patient.

127. (و اصبر . . . يمكرون) And endure them patiently,[389] and thy patience is not but from Allah; and do not grieve over them, and do not thou be in straitness because of what they plot.[390]

128. (ان . . . محسنون) Allah is with those who are in awe *of Him*[391] and those who are well-doers.

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382. (with their prophet).

383. (and knowledge) *i. e.*, with arguments appealing to their intellect.

384. (and methods of persuasion) *i. e.*, with appeals to the emotional side of their nature.

385. (if and when need for disputation arises). In short, in addressing the non-Muslims a Muslim preacher should attract their attention most, satisfy their feelings most, and convince their reason most.

386. (and He will requite each accordingly). The business of the Prophet ends with his full and complete preaching; the rest is entirely in the hand of God.

387. (O Muslims!).

388. 'The verb first denotes punishment, and is afterwards used for the purpose of assimilation.' (LL).

389. (O Prophet!)

390. (against Islam and the Muslims).

391. (He helps and supports them).

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(S=Sūrah ; p=page : nn.=notes ; Roman numerals stand for the number of *Sūrah* and Arabic numerals denote number of the verse).